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Tibb-ul-Nabbi or Medicine of the Prophet

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A. TRADITION IN ISLAM

The faith and practice of Islam, like Christianity, is hedged around with tradition. Like Christianity there is a central core upon which later traditional faith and practices are built. In the case of Islam this central core is known as the Quran. The words of the Quran are God's words, coming through the mouth of His Prophet Mohamed, like music from a gramophone record. In their beliefs pious Moslems are all Fundamentalists.

Unlike Christianity, Islam had no competing civilisation at the time of its origin. Christianity was born in a nation which had inherited the Hebrew tradition and had also imbibed Greek culture. The position of Mohamed was therefore very different from that of Christ. The former could speak as the voice of God with no one to question him. He could institute a new Faith, dictate new beliefs and practices derived from nothing more ancient than his own beliefs and imagination. The legality of the tribute to Caesar could be answered by Mohamed with no dissenting authority.

The questions put to Christ on the other hand were very like questions put to a Brains Trust today. In His case there was always some one to get up and say: 'This answer conflicts with what so-and-so, an acknowledged authority, used to say.'

Hence the traditions of Islam go into much greater detail than do those of Christianity, they regulate public and private actions to a far greater degree, and they are far more binding than Christian traditions. They differ, too, in that they are supposed to be the *ipsissima verba* of Mohamed, whereas the traditions of Christianity are none derived from Christ's own words and at the best can but represent His mind.

To doubt the authenticity of the individual words of the Quran is forbidden to a Believer, though 'printers' errors' are admittedly possible. But when the significance of these words is raised, quite another question is opened. It is here that Tradition begins.

The first method of interpreting the Quran is by means of the Quran itself. Such a method is called Deduction or *al-Qiyás*. Thus, many Islamic casuists maintain that modern alcoholic drinks cannot have been forbidden by the Prophet because he did not know of them. Others consider that the principle of 'The Whole contains the Parts' is to be applied. And because the Quran forbids intoxicants in general, it must therefore also forbid them in particular.

Another example of this Deductive Method of interpretation is the application of the principle of *e fortiori*. The Quran does not forbid a child to strike his parents. But it does forbid the saying of 'Fie upon you' to them. *E fortiori* violence is condemned.

A second method of interpretation depends upon the sayings and doings of the Prophet. The corpus of these sayings and doings

is known as The Sunna السنة. An individual saying incorporated in the Sunna is known as al-Athára الأثارة. These actions and sayings are a legitimate method of interpreting doubtful Quranic texts. The veracity of the Sunna itself depends upon the trustworthiness of the chain of authorities along which it has passed from the life-time of the Prophet until its written record. In technical language an authority for an athára is known as a Sanad سند (pl. asánid) (pl. اسانيد). The act of making such a chain of authorities is called al-Isnád الإسناد. Only one such chain is quoted in its entirety in this work. See folio 110.

The Sunna is contained in the 'Six authentic books' of Tradition. Those who accept these traditions are known as Sunnis and to this division of Islam the greater part of the Moslem world belongs. Followers of this division not only accept the Sunna as their rule of faith and practice, but also differ from their co-religionists by acknowledging the first three successors of Mohamed as genuine caliphs, that is to say, Abu Bakr, 'Umr, and 'Uthmán. The two parties reunite in recognising 'Ali who succeeded 'Uthmán. The Sunnis also accept the teaching of the four orthodox schools of jurisprudence, headed by al-Ḥanbal, al-Ḥanifa, al-Málik, and al-Sháfi'i.

The word Sunna, which may best be rendered by 'Tradition' although a more exact meaning is "Path", is not confined to what the Prophet said or did. It is enlarged by Moslem theologians to include words and deeds of the Companions of the Prophet, that is, of the people who were in actual contact with him and who were by that very fact presumed to know his intentions. Unlike Christian tradition, antiquity alone adds no weight to a tradition. The early Moslems of Ethiopia, for example, were never in contact with the Prophet, except of course the Muḥájirún who had fled from Mecca. In consequence their sayings and doings, although very primitive, can form no part of the Sunna

It is obvious, then, that there is no general obligation to accept the Sunna. It is in fact rejected by a large section of Islam, known as the Shi'as. But to the Sunnis (who include the Turks and a large part of the Arabs) if the foundation of a tradition is unassailable, then it commands belief. And anyone who accepts any tradition as a true tradition and yet disbelieves it or acts contrary to it, then such a one becomes ipso facto an Unbeliever. Tradition

is therefore under circumstances elevated to the position of revealed dogma and is supplementary to the Quran.

Traditions are classified according to the various walks in life with which they were concerned. Thus, there are the Traditions of the theologians, the Traditions of the lawyers, and the Traditions of the doctors of Medicine.

Should a decision on a new point of faith or practice be required, the juriconsult fled to the Sunna for the authority on which to base his decision. A parallel drawn from Western practice will make this clear. The Church of Rome can give an ad hoc decision by virtue of having in the Pope a living voice. Non-Catholics appeal to the first four or five centuries of Christianity. Yet neither is quite similar to Islam. Their base is wider. A closer resemblance is that of English case law. Here the corpus of the Law is erected upon previous decisions which in turn date back to previous decisions, which in turn date back to accepted custom or law. Write for 'accepted custom or law' 'the Quran and the Sunna' and the parallel is exact.

One section of the Sunna which contains only the very words of the Prophet himself, is further distinguished by its own tittle. It is known as al-Hadīth الحديث. The book of which a translation follows, is a collection of the hadīth concerned with Medicine.

Like other branches of conduct the art of therapeutics among the primitive Arabs in the early days of Islam was based on the customs of the desert, modified by what the Prophet said and did. To understand the foundations of what later became known as the Arabian System of Medicine it is necessary to grasp this fact. For the System grew from Bedouin Medicine. In this work of al-Suyūṭī the author has collected and commented on a large number of these medical sayings of Mohamed. Hence its importance in the History of Medicine.

Physicians have never been famed for orthodoxy and the story of Arabian Medicine is one of continual rebellion by the doctors against the system of thought imposed upon them by the theologians. The first opponent of orthodoxy was desert folk-lore with its superstitions and relics of paganism. This put up a very poor fight. Then came Greek Medicine, Indian Medicine, and probably Chinese Medicine. These were all incorporated into Arabian Medicine and more or less islamised. But it is very evident that

the theologians realised the heterodoxy of the new-comers, for over and over again laws were passed governing the relationship between the orthodox patient and the non-believing doctor. It was a continual struggle to fit traditional Medicine into a new and more scientific system which was being introduced from outside.

With the arrival of Western Medicine the theologians gave up the task. It is no part of this book to describe the losing fight that traditional Arabian Medicine put up against the Western system. I have tried to describe it in my book entitled *Persian Medicine*. All that I would say here is that traditional beliefs and practices still survive in many parts of Saudi Arabia and among the tribes along the Persian Gulf and that it only finally disappeared from Persia in the beginning of the 20th century.

The value of al-Suyúṭí's work, I repeat, is that it shows the foundations upon which Arabian Medicine was built, that it shows how far orthodox Arab physicians were restrained in the development of scientific ideas by religion, and it makes clear why the greatest names of early Islamic physicians were Persians who were Shi'as and were not bound by the Sunna or were Christians or Jews who were not bound by Islam at all.

To revert to the Sunna from which I have strayed. From what has been said above it is clear that a large amount of the onus of interpreting the meaning of the Quran is shifted to proving the authenticity of the traditional sayings. Hence the early Arabs as soon as centres of learning and culture appeared, produced four sciences which were considered to be of the highest importance. These sciences were the Science of Quranic exegesis, the Science of Apostolic Tradition, the Science of Quranic Criticism, and the Science of Grammar. To these were soon added the Sciences of Jurisprudence, Scholastic Theology, and Lexicography. As the number of works on these subjects increased, there were also added the Sciences of Rhetoric and Literature. These nine sciences, being called into being by the needs of the Quran and the Traditions, the Arabs looked upon as their own offspring in a very special manner and therefore they called them the Nine Native Sciences.

Opposed to the Nine Native Sciences were the Sciences of the foreigner or the Ancient Sciences. These included philosophy, geometry, astronomy, music, medicine, magic, and alchemy. These

the Arabs scarcely touched: the way was left open to the Persians Sabeans, Jews and mixed races. Thus, the Christian Ibn Jazla studied Medicine under a Christian teacher. But when he wished to take up Logic, he was compelled to seek a Moslem professor 'for none of the Christians of those days were enamoured of that science' (1).

As I have already remarked, the final link in each chain was required to be one of the Companions of the Prophet who had actually heard the words spoken. Hence, when traditional sayings came to be written down, they were originally grouped according to their final authority. Later, as in this work, they were grouped and classified according to their subject. When this latter method was adopted, they became known by the technical term of *musannafât* عسفنأة.

Because of the weakness of one or more of the links in the chain Traditions vary in credibility and later Traditionalists classify them into various grades depending upon the value to be attached. The most authoritative traditions are known as *Mutawátar* متواتر and of these there are said to be about two thousand five hundred. The next in value are either *Ḥasan* حسن or *Saḥiḥ* صحيح or better than either *Ḥasan saḥiḥ* حسن صحيح (see ff. 51 & 53). A tradition which is unreliable through weakness of any link is called *Za'if* ضعيف. And finally certain traditions should be rejected as unsupported. Such are known as *Matruk* متروك or *Mózu'* موضوع. (See f. 92).

Occasionally a more daring critic will hazard a guess at the origin of these 'weak traditions'. Some such were styled *Isrà'ili*, judging that they were of Jewish origin. Others were called *Fursi*, as being of Persian origin. Generally speaking, any traditional saying extremely improbable or difficult to believe was said by the Arabs to be a Persian invention.

The lengths to which critics went to prove or disprove their authorities often involved much labour. It is said that a certain shaykh once met a new tradition and learning that one of the authorities in the chain was still alive, took a three day journey to consult him. On his arrival he became his guest. But when his host announced that his camel had been fed and watered and he

(1) Bar Hebraeus *Hist. Dyn.*, IX.240.

found this to be untrue, he rejected the new tradition because this one link in the chain was manifestly unreliable.

The most important of these Musannafát by reason both of its size and the careful research of its author is the Saḥīḥ of ‘Abd-Ullah Mohamed bin Ismá‘íl al-Bukhárí (194-256 A.H., that is 809-869 A.D.). His name occurs many times in this work.

It is interesting to note how closely connected are the famous traditionalists, how they all rose to fame within a few years of one another. Take al-Tirmidhí, for instance, who is quoted in this book in frequency second only to al-Bukhárí. He studied under Ibn Ḥanbal, under al-Bukhárí himself, and under Abu Dáwúd, all three giants in the subject. Abu Dáwúd himself was a pupil of Ibn Ḥanbal and besides teaching al-Tirmidhí had as a pupil al-Nasá‘í, also a famous traditionalist. All these lived and wrote in the days of the ‘Abbásid Caliphs of Baghdad and it was in their days that the completion and inscription of the canon of the Sunna was determined. In fact, Traditionalists flourished in those days in Baghdad like painters in Florence and like fleas and princes in Persia.

B. THE MANUSCRIPTS AND THE AUTHORS

There are many collections of the traditional sayings of the Prophet Mohamed on the subject of Medicine. Some of these sayings lie buried among collected sayings on various other subjects. Some collections are made of sayings only on medical subjects. These are contained in pseudo-medical works and often add the occasion upon which each remark was made and even add a suitable commentary. A translation of one such compilation is here offered.

A reference to the Encyclopaedia of Hájjí Khalífa shows that he devotes a special section in his work to what he calls ‘Ilm-ul-Ṭibb-il-Nabbawi or The Science of Prophetic Medicine. Here he mentions seven different works on this subject which were existing in his day and were known to him. The authors who he names as having made these collections are Nu‘aym Aḥmad of Ispahan, Abu ul-‘Abbás Ja‘far Mustaghfiri, Jalál-ul-Dín al-Suyútí, Abu ul-Ḥassan ‘Alí al-Riẓa, Ḥabíb Nishápúrí, Ḥabíb ul-Thání, and ‘Abd-ul-Malik bin Ḥabíb.

According to Hájji Khalífa ‘Ali al-Riẓa dedicated his version to the Caliph al-Ma’mún, who reigned from A.D. 833 to 842. This then is probably the earliest of these versions. I do not know whether any copy of this work is now in existence. Possibly the references in the following translation to a certain person styled al-Ḥassan may be to this author.

The next work from the point of view of time is that of Abu Nu‘aym, who lived from A.D. 948 to 1038. He was a Persian. He is quoted in this translation as well as by other authors on the subject so that I judge that his was looked upon as an authoritative work. An incomplete manuscript of this book is to be found in the Escorial Library and a copy of it has been made for my personal library. No other copies are known to exist.

Of the remaining five authors that Hájji Khalífa mentions only the work of al-Suyúṭi has survived. It is his version that I have translated.

Chronologically speaking there should next be recorded two works on the subject. The first of the authors lived from A.H. 673 to 748, that is A.D. 1274-1348 and is named Shams-ul-Din al-Dhahabí. He was of Turcoman origin and lived most of his life in Damascus and was a follower of Ibn Ḥanbal in thought. I have not seen any copy of his work, unless the lithographed work in the British Museum to which I refer later, is his. This is the view of Professor George Sarton.

The second of these contemporary writers was a follower of the rival School of al-Shafi’i and is named Abu ‘Abd-Ullah Mohamed ibn Qaym al-Júziya. He died in A.H. 751, that is A.D. 1350/51. His book is readily available as it was printed in Aleppo in A.D. 1927 and can still be found on sale there. The editor of this edition states in his introduction that Ibn Qaym wrote another work entitled *Zád-ul-Ma‘ád* which was printed in Cairo in A.D. 1906. He states that this version of the *Ṭibb-ul-Nabbi* is buried in his bigger book and hence escaped the notice of Hájji Khalífa, who composed his Lexicon in A.D. 1658.

The version of Prophetic sayings collected by Ibn Qaym is quoted several times in this translation that follows (see ff. 63, 68, 112, and 128).

I now turn to the third existing author mentioned by Hájji Khalífa. His name in full is Jalál-ul-Dín ‘Abd-ul-Raḥman ibn abi Bakr

al-Suyúṭí, generally known as al-Suyúṭí. He was born in Suyut in Upper Egypt in A.D. 1445. His family originally came from Persia and he also had Turkish blood in him. An infant genius by eight he had the Quran by heart and on reaching manhood he was elected to professorship after professorship in Cairo. However, on account of speculation he fell into disgrace and was required to retire into obscurity. He died four years later in A.D. 1505.

He was a prolific writer on a variety of subjects, writing treatises always in arabic that varied from philosophy to pornography. His literary output covered the whole field of Moslem science. Among his medical works he wrote a tract on Diseases of Childhood & their Cure and another on The Uses of the Depilatory. He composed two works on Prophetic Medicine, one containing the sayings and practices of Mohamed in general (which is the one here translated) and a second work entitled Sexual Relations as ordered by the Prophet. He also composed pamphlets on more abstruse subjects connected with the Prophet e.g. whether he wore trousers or not, whether his turban had a point or not, and whether his parents were in Heaven or Hell.

The work that I have chosen to translate must have been a very popular work and there must be many manuscripts of it in existence. The one I have used I purchased in Cairo not many years ago. There is a lithographed edition in the British Museum Library, numbered 14535. b.I. It contains 120 pages and is dated A.D. 1870. This was printed in Cairo.

In the British Museum there is another lithographed book of the same name, numbered 14535.a.9, being written in the margin of another dissimilar work. The two were printed at Cairo in A.D. 1887 and are spread over 186 pages. The Tibb-ul-Nabbi is not complete.

In assessing the reliance to be given to the traditions reported by al-Suyúṭí in this collection of his, attention must be paid to his reliability in general. Unfortunately al-Suyúṭí is unanimously looked upon as the last person upon whom any reliance can be placed when it is a question of the authenticity of a statement. The following statement of a fellow Moslem echoes the general opinion of all authorities on the trustworthiness of his reports:

“To the fourth class belong all those reports of which no trace at all is to be met with in the earlier generations, and which were

reported only by persons of a later time. With regard to these reports one of two things must have happened: either the earlier collectors after enquiry into them, found them to be unauthentic or fabricated, and therefore they did not report them, or they did not think them to be fabricated, but found some of their narrators to be untrustworthy. Upon whatever supposition we may proceed, it follows that reports of this class are not reliable.... The whole stock of reports on which Jalal-ul-Din Suyúfí depends in his writings and pamphlets belongs to this class."

The whole position is well summed up by the remark of an unknown Moslem commentator who wrote: "In nothing do we see pious men more given to falsehood than in Traditions".

With regard to minor versions of Prophetic Medicine, I have seen a manuscript in the Vatican Library, numbered Arabic Font 258.16. It is entered upon page 11 of the catalogue and is there ascribed to the 11th. century A.H., that is 1591 to 1688 A.D. It is very faded and is barely legible. The author is supposed to be a certain Mohamed bin Yúsuf al-Sanúsi (died 1486 A.D.). It is a very short work and consists of only six folios.

Another well known version is that of Mohamed Akbar Arzáni, written in Persian for the use of Alamgír, emperor of Delhi. It is based on al-Suyúfí. It was composed in 1700 A.D. and was lithographed in Bombay in A.D. 1881. There is a copy of this in the British Museum.

Next is the version by Maḥmúd bin ‘Umar Jaghmíní of which I also present a translation as a contrast to the much longer version of al-Suyúfí and as a specimen of the aphoristic form of writing which was once so popular in Persia. This is written in Arabic. Maḥmúd also wrote in Persian a book called *Qánúnchi fi il-Ṭibb*, being an extract from the Canon of Avicenna. The edition that I used for my translation is a small book lithographed in Teheran in 1888/89 and is in my private collection.

There must be many other versions that I have not discovered. Lately through the kindness of Dr. Suhrab Hakim of Bombay I have received a copy of a work on this same subject written in Urdu and printed in A.D. 1953 by the successors of the Newal Kishore Press of Lucknow. It is 56 pages in length and of course contains many Arabic quotations. Many of the anecdotes are the same as those recounted by al-Suyúfí. But it is an entirely different book.

There is no section on Drugs and no section on Anatomy. After the preliminary introduction it launches into the subject by discussing the views of the Prophet on marriage. The author names himself in the text as Karam-ul-Dín.

To complete this brief summary of works on the Medicine of the Prophet I should not omit a plagiarism which exists in only one manuscript known to me. This is called *Ṭibb-ul-A'immat* or Medicine of the Apostles. The version that I have seen is in the private collection of Dr. Caro Minasian of Ispahan. He has numbered it in his catalogue A. 735. When I saw it, he had not found time to read it. A hurried examination showed that it is written in Persian and contains a large number of lengthy extracts in Arabic. The author styles himself Ibn Rashíd-ul-Dín Mohamed 'Arab. Though obviously moulded on the works that I have already quoted, it appears to me to differ considerably from them and is worth further study.

Finally there is Dr. Perron's translation into French of al-Suyúṭí's long work which I have consulted during my translation. This was originally published in *La Gazette medicale de l'Algerie* and was reprinted as a separate work in Algiers in 1860. I here offer a translation of this same work that Perron gave to the world one hundred years ago. Perron omits a certain amount of the text which he considers of no interest. I give the whole text unexpurgated. His book is quite unobtainable now. The only copies that I know of, can be seen in London, in Paris, and in Washington. The principal library in each of these cities has one copy.

On account of its rarity, on account of the fame of al-Suyúṭí, and on account of the importance of the subject in the history of the developement of Islamic Medicine, I have ventured to present yet one more translation of the *Ṭibb-ul-Nabbi*.

There is one curious feature which must be mentioned. Perron describes his book as a translation of a work by Jalál-ul-Dín abu Salaymán Dáwúd. The first folio of the manuscript from which I made my translation, also ascribes the contents of the manuscript to Abu Sulaymán. Such an ascription must certainly be false in the light of the evidence of the Lexicon of Hájji Khalífa. For there he actually quotes the opening words of al-Suyúṭí's work and they are identical with the opening sentence both in Perron's translation and in my manuscript.

Why do both Perron and my copyist ascribe the authorship thus incorrectly? Did they both labour under the error that this book of traditions was the work of the well known traditionalist Abu Dáwúd al-Sijistání, who flourished about the end of the ninth century A.D.? Or can the explanation be that by chance the copy that I picked up in a second-hand book shop in Cairo was the very one used by Perron who did not investigate the authorship and perpetuated the error of the copyist? Unfortunately this theory is proved untenable by the fact that the copying of my text was not made until twenty-five years after Perron's translation was published. There is therefore no explanation for this error that I can suggest at the moment.

C. A NOTE ON THE SPELLING

A glance at the glossary of Proper Names at the end of this book shows that there is mention of a gigantic number of people. In transliterating these names from the Arabic script into the Roman alphabet I have tried to follow the system laid down by the Royal Asiatic Society of London. But I have had to make a few exceptions.

The insistence upon dots and lines underneath letters is not so pedantic as it may appear. At times it is the only way to distinguish between quite different people. Were I to write Omar, for instance, with no accents as many people do, I might be referring to 'Umr (عمر), to Amr (أمر), to 'Umár (عمار) or even to 'Umrú (عمرؤ).

Briefly then my rules are:

- i. to place dots and accents and bars where recommended by the Royal Asiatic Society.
- ii. to write well known names in the usual manner e.g. Mohamed and not Muhammad.
- iii. to write all the written Arabic letters whether pronounced in the Arabic speech or elided and not pronounced.
- iv. as a sop to my Persian prejudices I write Z for ض, thus writing Ramazán and not Ramadan, but I compensate by writing TH and not Ş for ث.

In the text certain names invariably have a pious suffix attached. These I omit in my translation to save space. But for the sake of completeness I give below a list of these ejaculations. They are not without their value, for frequently when only a single name is given, it becomes possible to identify who is intended, which 'Ali or which al-Málik for instance, by giving heed to the suffix employed. In the case of God or His Prophet occasionally only the suffix is used and the name is to be understood from it.

1. applied only to God سبحانه that is, Glorified be He and many other similar phrases.
2. applied only to Mohamed صلى الله عليه وسلم that is, May God pour blessings upon him & preserve him.
3. applied only to the Companions of Mohamed and the four chief Imams of Islam رضى الله عنه that is, May God reward him.
4. applied only to 'Ali bin abi Tálib, the Caliph كرم الله وجهه that is, May God make his face excel in honour.
5. applied to all prophets and archangels عليه السلام that is, Upon him be peace.
6. applied to any deceased person رحمة الله عليه that is, May the mercy of God be upon him.

D. AN ACKNOWLEDGEMENT

A pleasant task remains, that of thanking those who have helped me in the translation and my understanding of the text. My manuscript is fairly clear except in places where the scribe has let his attention wander or did not know the word he was copying. Such phrases puzzled even the Arabic scholars who were helping me.

Among these helpers I would like to mention by name.

- I. 'Ali Karar who when I first began the work was stationed with me in Kordofan and who inspired me with his enthusiasm. He together with my teacher of Arabic Mr. Ramsey of the Camel Corps fanned my interest in the book and helped me enormously from their great fund of Arabic knowledge.

- II. Fahmy and Musa who were in the Education Department in Doha, Qatar, during the time that I was there. In the same town at that time lived al-Khalidi of the Shell Company who also gave me great assistance from his wide acquaintance with classical Arabic.
- III. Wakil, who was my final helper, whom I was lucky enough to find living in retirement in the Seychelles at the time that I too retired there. An Iraqi lawyer his knowledge of Arabic is wide and he never grudged me his leisure when it was a question of solving a doubtful reading which had defeated us all till then.
- To all these six scholars and to others un-named I express most grateful thanks.

Mahe
Seychelles

CYRIL ELGOOD.

TİBB-ul-NABBI of AL-SUYÚTİ

PREFACE

In the name of God, the Beneficent, the Merciful.

Praise be to God who has given existence to every soul and has inspired each towards good acts and bad acts, and has taught what is for their good and what is for their harm, what causes sickness and what causes health, and has given death and bestowed new life.

And I bear witness that there is no God but God, and that He is One and without a Partner. And I bear witness that Mohamed is His Prophet and His worshipper. He has sent him with mercy for whosoever is fit for mercy and with punishments for whosoever deserves punishment. May the mercy of God be upon him and his family for ever and ever until the Day of the Resurrection and the Day of Good Tidings.

AND NEXT. It is obligatory upon every Moslem that he draw as close to Almighty God as he can and that he put forth all his powers in attention to His commands and obedience to Him and that he make the best use of his means and that he succeed in drawing near to Him by conforming to what is commanded and refraining from what is forbidden and that he strive for what gives benefit to Mankind by the preservation of good health and the treatment of disease. For good health is essential for the performance of religious obligations and for the worship of God.

Verily I have relied upon God in my collection of some of the wise medical sayings of the Prophet. Whatever is required for the preservation of good health and whatever is opposed to good health, are all found here. I seek the help of God. My aim is His glory and His acceptance. He is my support, the most excellent of protectors. There is no power and no strength except in God, the Beloved, the Wise.

If you find any fault, then correct it, I pray;
For faultless is none except God, you must say.

I have divided this Book into three parts:

- i. the Rules of Medicine, practical & theoretical.
- ii. Drugs & Food.
- iii. Treatment of Diseases.

Folio 3

Part One is divided into two sections. The first of these concerns theoretical rules and is in its turn subdivided into four sub-sections. The first of these four concerns the Constitution of Man, the second concerns the State of the Body of Man, the third is on Aetiology, and the fourth deals with Signs.

PART ONE

Section I

THEORY OF MEDICINE

(a) THE CONSTITUTION OF MAN

The Constitution of Man is concerned with seven components. The first component is the Elements which are four in number—fire which is hot & dry, air which is hot & wet, water which is cold & wet, and earth which is cold & dry.

The second component is the Temperaments which are nine in number. The first is an evenly balanced temperament. The second is an unevenly balanced temperament, which may be unmixed, being then hot, cold, damp, or dry. Or it may be an unevenly balanced but mixed temperament, being hot & dry or hot & wet or cold & dry or cold & wet.

The most evenly balanced of all animal temperaments is the temperament of Man. The most evenly balanced of all the temperaments of Mankind is the temperament of a Believer. The most evenly balanced of the temperaments of Believers are the temperaments of the Prophets. The most evenly balanced of the temperaments of all the prophets are the temperaments of the Messengers of God. And the most evenly balanced temperaments of all the messengers of God is the temperament of those endowed with a resolution to obey God. And the most evenly balanced of those so endowed is the temperament of Our Lord Mahomed (upon whom may fall the blessing of God and peace).

I maintain that the reason why Mahomed was the most evenly balanced in character from the point of view of temperament according to the rules of Medicine is because the nature of his character was subservient to the temperament of his body and the more perfectly balanced is the temperament of the body, the better is the nature of the character. And He the all-Knowing, glorious and Almighty is He, has born witness that the Prophet was of an excellent character.

Said 'Ayesha: The character of the Prophet is the Quran. Hence it needs must be that his temperament be the most balanced of temperaments. And if his temperament were the most balanced of temperaments, then his character must have been the best of characters.

Said al-Bukhārī in his book called *Al-Ṣaḥīḥ* or *The Genuine*: The Prophet was the best of men in appearance and the best of men in character.

Said Anas: I served the Prophet for ten years. He never once upbraided me. He never asked me why I had done anything that I had done nor asked me why I had left undone anything that I had left undone.

Folio 4

See Quran 68.4

Said Ibn 'Umr: The Prophet was never indecent nor ever talked indecently. He used to say: The best of you are those who are finest in character.

Al-Bukhári relates that a Bedouin once pulled a cloak from the shoulders of the Prophet with so violent a pull that he hurt his shoulder. Then he said: O Mohamed, make me a present of the money of God which you possess. The Prophet turned to him, laughed, and ordered a gift to be made to him.

Verily the Prophet is good and chaste, the best of men in features and in character. May God pray upon him and upon his followers a prayer which will never end and never finish.

The Merciful One never created one like to Mahomed.

And to my knowledge never will create one.

He is the sun of mid-day and the moon of mid-month.

He is the emerald among jewels.

His place is one never given to other messengers.

His rank is one never given to other men.

Folio 5

Now, the temperament of youth is evenly balanced. The temperament of childhood inclines to damp and that of maturity and old age to cold.

The most evenly balanced of the organs is the skin of the tip of the index finger and after this the tips of the other fingers. The hottest of the organs is the heart and after that the liver and the flesh. The coldest of all are the bones and the nerves, the spinal cord and the brain. The driest of all is bone. The dampest of all is fat.

Next among the seven components of the Constitution come the Four Humours. Of these the most excellent is Blood, which is damp & hot. Its property is to feed the body. Normal blood is sweet and without smell. Next comes Phlegm and this is wet & cold. Its property is to convert blood whenever the body lacks food, to keep the organs damp and to prevent drying up due to movement. Normal phlegm is phlegm that is near to changing into blood. Abnormal phlegm is salt or somewhat warm or sour. It tends to be ripe and insipid. It is unmixed cold.

The third humour is Bile, which is hot & dry, It is stored in the Gall Bladder. It renders the blood subtle and helps it to pass through the very narrow channels. Part of it is carried to the bowels and produces the characteristic colour of the faeces. Normal bile is slightly red. Abnormal bile may be coloured like the yoke of an egg or coloured like leeks or verdigris or be inflamed. Rusty bile is more powerful than leek-coloured and it is a warning of Death. Bile is sometimes known as Yellow Bile.

Finally, there is Spleen. This is cold & dry. It thickens the blood and feeds the spleen and the bones. Part of it passes to the mouth of the stomach and sets up a desire for food and causes an acidity. Normal spleen forms the dregs of the blood. Abnormal spleen is described as inflamed, that is, impure. Spleen is sometimes called Black Bile.

Folio 6

The fourth component of the Constitution is the Fundamental Organs.

The fifth component is the Spirits.

The sixth is the Faculties and they are three in number—the Natural, the Vital, and the Psychic.

And the seventh and last component is the Functions and they are two—the Function of Attraction and the Function of Repulsion.

(b) THE STATE OF THE BODY OF MAN

The second of the four headings into which Theoretical Medicine is divided deals with the theory of the State of the Body of Man.

Three states of the Body are possible—health, disease, and a condition which is neither health nor disease, that is, convalescence and old age.

Now, health is a physical condition in which all the functions are healthy. Restoration to health is the best gift of God to Man. It is impossible to act rightly and to pay proper attention to the obedience due to the Lord except when health is present. There is nothing similar. Let the worshipper give thanks for his health and never be ungrateful.

Said the Prophet: There are two gifts of which many men are cheated—health and leisure. Al-Bukhári extracted this tradition.

Said the Prophet: There are worshippers of God whom he protects from death in battle and from sickness. He makes them to live in good health and to die in good health, and yet He bestows upon them the seats of His martyrs.

Said Abu Dard: O Prophet, if I am cured of my sickness and am thankful for it, is it better than if I were sick and bore it patiently? And the Prophet replied: Verily the Prophet loves good health, just as you do.

Tradition says that al-Tirmidhí said: The Prophet said: He who wakes up in the morning healthy in body and sound in soul and whose daily bread is assured, he is as one that possesses the world.

Again al-Tirmidhí quotes from Abu Harira that he said that the Prophet said: The first question put to the worshipper on the Day of the Resurrection about the luxuries of the World is: Did I not make you a healthy body? And next: Did I not satisfy you with cool water?

And again he relates that the Prophet said: O 'Abbás, petition God for health in this World and the next. Al-Bazár reports this saying.

The Prophet also said: Ask God for forgiveness and health. After security of faith nothing better is given to a man than good health. This is told by al-Nasá'í.

No petition is more pleasing to God than a request for good health is a saying reported by al-Tirmidhí.

A certain Bedouin once asked the Prophet, saying: O Prophet of God, what petition shall I make to God after I have finished the prayer? And he replied: Ask for good health.

Among the wise sayings of the Prophet David are the following: Health is a hidden kingdom. And again: Sadness for one hour ages a man by one year. And again: Health is a crown on the heads of the healthy, only seen by the sick. And again: Health is an invisible luxury.

Some of our ancestors used to say: How many rich gifts has God placed beneath every vein.

And indeed may God give us health in the Faith in this life and in the next.

As for Disease, it is a state just the opposite to this. It originates from want or misdeed or from misfortune.

(c) THE AETIOLOGY OF DISEASE

The third of the four headings into which Theoretical Medicine is divided deals with the theory of Causes or Aetiology.

Folio 8

Now, the Causes are six. The first of these is Air. Air is essential to keep the soul evenly balanced. For as long as air remains pure, no debility is mixed in it and no foul wind. It is an unrecognised protection.

Every season produces diseases compatible with it and expels what is incompatible. Thus, summer breeds bile and causes bilious diseases, but cures cold diseases. And the like can be said of the other seasons.

See folio 141

Cold air is strengthening and improves the digestion. Hot air does just the reverse. A change in the Air is a cause of Pestilence. And if God will, that will be described later.

The second Cause is Food & Drink. When hot, these produce heat in the body. And vice versa.

The third Cause is Bodily Movement & Rest. Movement breeds warmth in the body. And vice versa.

See folio 24

The fourth Cause is Emotional Movement & Rest, as occurs in cases of anger, joy, apprehension, grief, and modesty. These states set the soul in motion, internally indeed but apparent externally. I will revert to these later if God wills.

The fifth Cause is Waking & Sleeping. Sleep causes the soul to bubble within the body, although it cools the outside. Hence the sleeper requires some outer garment. Wakefulness is just the reverse of this.

The sixth Cause is Excretion & Retention. A balance between these protects health.

(d) SIGNS IN A MAN

The fourth of the four headings into which Theoretical Medicine is divided deals with the Theory of Signs.

Folio 9

Black hair and a black body are signs of heat: the opposite a sign of cold. Similarly, a fat body or a thin body. An excess of flesh is a sign of heat combined with damp. Excess of fat is a sign of cold combined with damp. In the same way excessive desire for sleep is a sign of damp, whereas a diminished desire is a sign of dryness. A moderate desire is the sign of a balanced temperament.

Similarly the appearance of the organs is a sign. Capacious organs are a sign of heat and the opposite a sign of coldness. In the same way dreams show temperaments. The seeing of colours, yellow or red, or flashes of light, all these are signs of heat. And their opposites are signs of coldness. Again, excess of body odour is a sign of heat: lack of it a sign of cold.

Section II

PRACTICAL RULES OF MEDICINE

(a) FOOD

Know then that food is taken when required for the continuation of health. Signs of its requirement are the advent of a sense of smell, a deficiency of saliva in the mouth, a high colour of the urine with a marked smell, and an increased desire for food. The opposite to these indicates that food is not required.

Prolonged abstention from food is wearisome to the body and causes a drying up of it and a burning of its constitution. Similarly the taking of food when not required, engenders stupidity and sloth and is one of the causes of the generation of disease.

Said al-Muwaffiq 'Abd-ul-Latif: It is the custom of Indians when they want food, first to wash or put on a clean outer garment and then to sprinkle over themselves a pleasant scent and to remain quiet and to abstain from the sex act and only then to apply themselves to their food.

See Ff. 110 & 119

Later, if God will, there will come a chapter on what derives from this chapter.

Folio 10

Let a man eat cold foods in summer and hot in winter. The partaking of one meal upon another is harmful. So is exercise after a meal. But exercise before a meal is best of all, just as when taken after it is the worst of all. Hot food should be corrected with cold, sweet with sour, fat with salt, and astringent with fat. To have many kinds of food excites the constitution of a man. To eat with relish is the best of all. To have the same food several times and to eat with speed produces a loss of appetite and engenders laziness. A very sour food hurries on old age. The frequent eating of sweet food relaxes the sexual desires and makes the body feverish. Salt food dries up and emaciates the body.

It is expedient to stop eating while you still have an appetite for more. But to keep on abstaining makes the body weak & thin. Nay rather, abstention in health is like mixing many different foods in disease. Always choose the best food unless a bad habit has been formed. In this case it must be given up gradually. He who is accustomed to take improper food, let him not cease altogether, but let him avoid taking food that causes fermentation in the stomach and rotten fruit.

To lick the dish helps digestion and increases sexual desires. The Prophet used to lick his fingers three times after meals. He used to say: To lick the platter is a request for pardon.

The Prophet forbade to have at the same meal milk & fish or vinegar & milk or fruit & milk or lettuce & fish or garlic & onions or dried meat & fresh meat or things sour & things acid or sumach & vinegar or vinegar & rice or grapes & excessive eating of brinjals or pomegranites & meat pudding or two cold dishes or two hot dishes or two windproducing dishes.

Folio 11

It is expedient to eschew vinegar and fat if the vessel underneath is of copper. And in the same way cheese and roast meats and hot food if wrapped in bread or in anything else. This is one of the reasons for the prohibition of eating anything found dead.

Again, one should avoid uncovered food or uncovered water lest some poisonous animal has fallen in and one be killed through eating or drinking it. The Prophet forbade this when he said: Cover your vessels and stop the mouths of the water-bottles. For verily in a night of the year there comes down a pestilence which will meet with no uncovered vessel without falling therein. And indeed in this prohibition of the Prophet physicians are agreeing. The reference to the heavens is reported by Muslim.

Whoever eats onions for forty days, his face will become freckled. For this blame no one but yourself. Whoever of you being of moderate stature eats salt, he will be afflicted with vitiligo and scabies. And for this blame no one but yourself. Whoever eats fish & eggs together will become paralysed, and for this blame no one but yourself. Whoever has a wet dream and does not wash before having intercourse, will generate an imbecile or an epileptic. And for this blame no one but yourself. Whoever eats to satiety and then enters the hot bath, will become paralysed and for this blame no one but yourself. Whoever eats oranges by night, he will grow thin. And for this blame no one but yourself. Whoever gazes into a mirror by night will become afflicted with facial paralysis. And for this blame no one but yourself.

Anas reports of the Prophet that he said: The root of every disease is coldness. And again, it is reported by Ibn Mas'úd that he said: Cold means a bloody flux, for this cools even the heat of sexual desire.

Folio 12

It is essential that a man confine himself to taking what is suitable and appetising, but without excess. Said the Prophet: The sons of Adam will fill no vessel worse than they fill their own stomachs. Let the sons of Adam take mouthfulls which strengthen the loins. If possible one third of the stomach is for food, one third for drink, and one third for oneself. This saying is reported by al-Nasá'í and al-Tirmidhí and it is a fair and sound tradition.

The following section consists of further observations about Health.

See Quran 7:31

Said 'Ali ibn al-Hussayn ibn Wáfid: God has collected all Medicine into half a verse when He said: Eat & drink but not to excess.

Said 'Umr: Avoid a pot-belly, for it spoils the body, breeds disease, and renders prayer wearisome. Take to blood-letting for this rectifies the body. And avoid all excess. For God hates a learned man who is fat. This is reported by Abu Nu'aim.

Said Hippocrates: The continuation of good health depends upon moderate labour and the avoidance of a surfeit of eating & drinking. He also said: A little of what is harmful is better than a lot of what is good.

Said al-Shahrastání in his book entitled *Al-Milal wa al-Nihal* or *The Book of Religions and Sects*: Hippocrates is the founder of Medicine. And he added: Our ancestors and those who came later prefer him to all. A certain Greek king sent to him several qantars of gold and asked him to come & visit him. But he refused. He also used to refuse any fee for treating the poor or men of middle means. But he stipulated that he should take from the rich one of three things—a collar of gold of a diadem or golden bracelets.

Folio 13

When asked what life is the best Hippocrates answered: Safety with poverty is better than wealth with fear. He also said: Every man should be treated with herbals from his own country. When he was dying he said: Recognise one who seeks learning from his much sleep, his mild nature, his soft skin, and his long life.

He also said: Had Man been created with a single constitution, he would never have suffered sickness. For then there would have been nothing in opposition to cause disease.

A physician once visited a sick man and said to him: You, the disease and I are three. If by hearkening to me you help me, then we shall be two against one and thus stronger. And when two come against one, they defeat it.

Hippocrates was once asked: Why does a man when he is dead, weigh more than when he was alive? He replied: Once he was made up of two parts, a light part lifting him up and a heavy part weighing him down. When one of these went away, and it was the light part that does the lifting that went, then the heavy part weighs him down yet more.

He once said to one of his students: Let your best means of treating people be your love for them, your interest in their affairs, your knowledge of their condition, and your recognised attentiveness to them.

He also said: All excess is against Nature. Let your food, your drink, your sleep, and your sexual intercourse be all in moderation.

And he said: Any physician who administers a poison or procures an abortion or prevents a pregnancy or prolongs the disease of a sick man, this physician is no colleague of mine. On this subject he composed a well-known oath which I shall discuss later, if God wills.

The books by Hippocrates on Medicine are many. Among them are the *Book of Aphorisms*, the *Book of Prognostics*, and the *Kitáb Qubrā Buqrát*. This last book testifies to many wonders of wonders. When the tombs of several of the Greek kings were opened, this book was found inside.

Folio 14

Hárith bin Kalada, the physician of the Arabs, was once asked: What is the best medicine? He replied: Necessity, that is Hunger. When asked: What is disease? He replied: The entry of food upon food.

Said Avicenna: Never take one meal until the one before is digested.

Hot food is to be despised. The Prophet also forbade it. He also forbade eating while lying down. This was told by al-Bukhárí. Abu ibn Ka'b explained that this is because it was the custom of tyrants.

It was not the custom of the Prophet to blow upon his food or his drink or to breathe into a vessel.

Walking after dinner is beneficial. Prayer will replace it, for then food will rest in the pit of the stomach and digestion will be better.

It is related that the Prophet said: Masticate your food with the name of God and with prayer. And go not to sleep immediately after food, for this will harden your bowels. This tradition is told by Abu Nu'aim. And take not violent exercise after food, for this does harm to it. Never omit to take your dinner, for this makes a man older. Anas reports the following apochryphal tradition: Eat some dinner, even if it is only a handful of dry bread, for to omit the evening meal makes one grow old. This was related by al-Tirmidhí. Similarly Jábir is reported to have said: Never omit supper, even if it only a handful of dates, for its omission ages a man. This was related by Ibn Mája.

The hands should be washed clean of the smell of food. The Prophet used to say: If anyone goes to sleep with hands still smelling of food and something happens to him, he has no one to blame but himself. The Prophet used to say: To rinse the hands before food drives away poverty and to rinse them after food drives away unhappiness.

Folio 15

Be it known that eating to satiety is something bad which arose after the first century of Islam. The Prophet used to say: The Believer puts food into a single stomach, the Unbeliever into seven. Wisdom will not go into a stomach filled with food. The less a man eats, the less will he drink. And the less he drinks, the less will he sleep. And the less he sleeps, the more blessed will be his old age. The more a man eats, the more will he drink. The more a man drinks, the heavier will he sleep. And he who sleeps heavily, loses the blessings of old age. If a man is satisfied before satiety, then the better nourished will his body be and the better will be the state of himself and of his heart. But the man who is filled with food, his body will be ill nourished, the state of himself will be bad, and his heart will grow hard. Avoid therefore excess of food, for it poisons the heart, slows the members of the body from the obedience due to God and closes the ears to His admonishments.

Said Plato: One who exposes himself in the open before going to sleep, verily he will keep the beauty of his complexion. The Prophet indeed commanded this according to the tradition of al-Barr bin 'Ázib when he said: On going to your place of sleep perform an ablution the same as before prayer. This is a sound and fair tradition.

(b) DRINK

Never drink water immediately after taking food nor when the stomach is quite empty. He who drinks water drawn from a well, his food will be well digested. Abstain from very cold water, for it is harmful to the organs of respiration, especially after a hot meal or after sweet food or after a hot bath or after sexual intercourse. Do not mix well water with river water.

Never toss down water with a single gulp, for a disease called al-Kabár is caused by such swallowing. Al-Bayhaqí explains that al-Kabár means 'pain in the liver' and 'a single gulp' means 'swallowing by great gulps'. Anas reports the tradition that the Prophet used to take three breaths with each drink and used to say that it thereby became more satisfying, more health-giving, and more thirst-quenching. Anas added: I also used to take three breaths in a similar manner. Muslim extracted this saying.

Folio 16

Abu Nu'aim too reports the tradition that whenever the Prophet took a drink (Sharáb), he would pause three times for breath, calling upon the name of God when he began and praising Him during the pause. The word 'Sharáb' here means water, but in the terminology of physicians it means 'an intoxicant'.

According to al-Tirmidhí the Prophet used to use the tooth-pick sideways and would drink by sucking.

The meaning of the phrase 'taking a breath' in the Traditions is drinking with three pauses for breath and removing the mout from the vessel.

The prohibition of the Prophet against breathing into the vessel means that it is forbidden to drink and to breathe into a vessel without removing the vessel from the mouth. For often some saliva may fall into the vessel and the vessel will be contaminated if this often happens. There is thus no contradiction between his order and his prohibition.

Verily to ration out one's water is of very great benefit. This is because some need may call for the taking of much water because of a violent thirst and a man cannot be sure of repeated opportunities for drinking and for reducing his heat. Rationing of one's water makes this certain.

The benefit of pausing for breath while drinking is as follows. Respiration stops at the moment of swallowing. But the need is urgent both for water and for breath. So, if a man takes a breath and inhales a drop of water into the respiratory passage, this will become for him a cause of suffocation or choking. So, if a man pauses in his drinking to breathe, he will be safe from this.

But as for the statement about the three breaths, verily there is no need for more than this. But it is expedient for everyone while drinking to take three breaths, as did the Prophet. But with regard to the statement that it is more satisfying, most certainly it is more satisfying for the thirst than drinking all in one draught. As for it being more health-giving, this is because if a man drink for that reason, he will be cured of his disease or he will be cured more quickly if he recovers. As for being more thirst-quenching or more subtle, this is because it renders digestion easy and creates an appetite. These are minute points of wisdom and theoretical truths the telling of which is neglected except by the meticulous. The wise of olden times and of later times have failed to know them. And may God be merciful and give peace to this Prophet, the Physician, the Pure One. May His mercy endure for ever and be without end.

Anas said: The Prophet forbade drinking while standing up. But al-Khaṭṭábí said: This prohibition refers to the quenching of thirst and to setting a limit thereto. Al-Khaṭṭábí allowed a drink to be taken standing, as also did 'Umar, 'Uthmán, 'Alí, and a large number of theologians. Others refused. The Prophet himself drank standing up.

The Prophet forbade the closing of water skins. This means that he forbade the custom of the kinking of the neck of the water-skin and the drinking from the cup thus formed. This is reported by al-Bukhárí. Said Bin 'Abbás: The Prophet forbade drinking from the mouth of the water-skin. This is related by al-Bukhárí. The reason for this prohibition is because the drinker will not know what will enter his mouth. For these may be in the water a leech or something else which will stick in his throat. Such things have been related.

Folio 18

Ibn Mája says on the authority of Bin 'Abbás that the Prophet possessed a cup and a flask and used to drink out of these.

Said al-Muwaqqaf 'Abd-ul-Latíf: Glass is the best for a drinking vessel. The Indians preferred it. Their kings used to drink from glass and preferred it to silver and rubies, for it is less likely to carry dirt and becomes new again when washed. Dirty water or any dirty drink can be perceived through it. And it is difficult for a cup-bearer to insert poison into it. These are its most excellent properties for which the kings of India chose it.

(c) MOVEMENT & REST OF THE BODY

Know then that moderate exercise is a most potent means of preserving health. It warms the organs and dissolves waste products and renders the body light and active. The time for this is after the descent of the food from the stomach. It accomplishes this in five or six hours, more or less according to the constitution of the individual and of the food. By moderate exercise is meant exercise which makes the skin red and glow. When sweating begins, then it is proper to cease. That which increases the sweat is called violent exercise.

Every organ is strengthened and enlivened by much exercise. The same is true of the internal faculties. Whoever wishes to increase his memory will increase it by memorising. The same things applies to the understanding and to thought. So, for every organ there is a specific exercise. Thus, for the chest there is talk, beginning with whispering and passing to shouting. For the eyes there are small letters. And for hearing there are soft, pleasing sounds.

Horse-riding is moderate exercise for the whole body.

Folio 19

The Prophet has proposed for us an exercise which corrects our bodies and our hearts, when he said: Raid and you will get rich: travel and you will get health. And again he said: Fasting brings health. His saying has already been quoted: Dissolve your food with pious practices and prayer.

A Regime for Sleep

The best time to go to sleep is after the digestion of food. It is wise to go to sleep first on the right side, as the Prophet used to do. This was confirmed by 'Ayesha when she said: He first used to go to sleep on the right side looking towards Mecca.

Sleep by day is bad. It damages the complexion, gives rise to diseases and renders a man lazy. It is to be avoided except in the mid-day heat according to the saying of the Prophet: Go ye to sleep, for the devils never sleep. And again he said: Make easier your rising for prayer during the night by taking a short sleep during the day. He also said: Sleep in the morning is a hindrance to the daily bread.

Jábir relates that the Prophet forbade a man to sleep part in the sun and part in the shade. Among the traditions is that he also forbade a man to sit part in the sun and part in the sahe. These are the statements of al-Ḥáfiz

abu Nu'aim. Abu Dáwúd has said the same thing in his book called Al-Sunan.

Folio 20

Said 'Ayesha: Whoever sleeps in the late afternoon, renders himself mad and has only himself to blame. Said al-Imám: There is one thing that is denied to a man and that is sleep in the late afternoon for fear of his wits. Sleep is forbidden, too, after the dawn prayer until the sun has risen, and before the late evening prayer. The Prophet hated sleep before these two times as much as he hated talk after them. But if the talk were about wisdom or made mention of God or husbandry, it was not hateful to him.

Sleeping with face to the ground is also forbidden, for such sleep is the sleep of Hell.

Finally, it is better to go to sleep in a state of ceremonial purity, as has already been said in the Tradition on Purity.

(d) EXCRETION

Nature must be softened against what she holds prisoner by such foods as decoction of carthamus and raisins. Among the excretants which soften nature against what she holds are dried roses, Syrian cucumber, Meccan senna, and tamarinds. These should be boiled in honey of wild bees. All the aboven are well tried.

Excretion through Coitus

Jábir relates a traditional saying of the Prophet: Go take as wife a virgin whom you will caress and who will caress you. Said Jábir: The Prophet forbade the act of love before caressing.

Marriage is among the traditions of the messengers of God.

It is best to have intercourse only after digestion is complete and when the body is in a mid-state and in a normal condition between heat and cold, repletion and emptiness. But if a man must commit a fault, then intercourse on a full stomach is less harmful than refraining from it. Bin 'Umr never had intercourse except after a meal, it is said.

It is necessary to avoid intercourse when one is fatigued or sad or disappointed and also after taking medicine. It should only be indulged in when there is a great desire and only when this desire is provoked neither by effort nor by erotic ideas or sights. It should be the result of excess of semen.

Folio 21

Intercourse, if it does not exceed the bounds of moderation, revives the Inborn Heat, rejoices a man, disposes him to eat, dissipates sad thoughts, melancholy preoccupations and morose thoughts. More than once sexual abstinence has produced disease. Intercourse is a safeguard for health. But immoderate intercourse engenders tremors and palsies and weakens the faculties and enfeebles vision.

Said the Prophet: Whoever among you is in the power of his sex urge, let him marry. For marriage lowers the eyes and renders the organs chaste. This is a sound tradition and is reported by al-Bukhárí.

Quran 11.222

Do not have intercourse with an old woman, with a very young child or with a woman in her courses. "If you are asked about menstruation, say: It is a little harmful; therefore keep aloof from women during their menstrual discharge and do not go near them, for they are in their flowers". For this blood is corrupt blood. It does harm to the sexual organ of a man, causing ulceration. And verily, I have seen this myself.

Said the Prophet: Do anything rather than commit adultery. And he who has intercourse with a menstruating woman, he must pay a fine of one dinar or half one dinar, though some say he need only ask pardon of God for his fault. The reason underlying this tradition is that a Jew, when his wife is menstruating, abstains from all intercourse with her, sets her apart in the house, and makes her eat and drink alone. When the Prophet learnt of this he said: Except as regards intercourse do everything differently from the Jews. The curse of God and His anger be upon them.

Never have intercourse with a woman who has had no sexual relations for a long time nor with a sick woman nor with one whose appearance displeases you. To lie with a Beloved rejoices the heart.

Folio 22

A man once went and complained to the Prophet that he had very few children. The Prophet bade him eat eggs. According to Abu Haríra the Prophet complained to the archangel Gabriel that he could not perform the sexual act often enough. "What is that?" replied the archangel. "Why do you not eat harisa? There is in this pudding the strength of forty men".

From Abu Ráfi' comes this saying: I was seated once in the house of the Prophet. He passed his hand over his head and said: Make use of henna, the master of all colouring preparations. Henna strengthens the skin and increases the sexual powers. Anas, too, said: Dye yourself with henna. Verily henna rejuvenates, renders a man handsome, and compels him into sexual intercourse.

Among the traditions is that shaving the pubes stimulates intercourse. Abu Nu'aim relates this tradition.

Among foods excellent for this purpose are peas, onions, meat, eggs, cocks and sparrows. After these a man should drink fresh milk and then rest and say his prayers. Similarly, one should eat pine seeds, haricot beans, turnips, carrots, grapes, asparagus, and pistachio nuts, filberts and such like. He should abstain from acids and salted foods. To this subject I will return, God willing, in the section on Simples.

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Muslim reports the tradition from Abu Sa'íd that the Prophet said: If one of you has gone into his wife and desires to approach her again, let him perform his ablution and then have intercourse again. The prophet also said: If one of you has gone into his wife and has said: In the name of God we have put the Devil to flight: so put the Devil to flight from the benefits that we confer upon us; then the child that is predestined between them, will never feel the Devil.

Al-Bukhárí passes on the tradition that a man should not give himself to sleep until he has performed the ablution as ordered by the Prophet according to the tradition of 'Ayesha and others. The Prophet was meticulous in his sexual intercourse and he ordered his example to be followed. He once said: What I love in your world are women and scent and the sparkle of my eye is prayer. Al-Nasá'í has reported the tradition that he

said: Scent is the food of the soul and the soul is the beast of burden for the faculties of man. Nothing is more helpful than scent after sexual intercourse.

When he spoke of prayer after the enjoyment of these two prescriptions, he meant that sexual intercourse disperses the matter of erotic disturbances and voluptuous agitation which destroy the purity of vision and thought by cutting the path of reflexion and reason and by rendering dim the sentiments of religion. It is for this reason that physicians have called the sex urge a madness. And by God it is the commonest of manias, for it is the most invincible of all things which dominate man.

Said the Prophet: I have never seen anything more able to weaken a man's senses and religion and to destroy his judgement than one of you women. Verily, a man's judgement disappears by the violence of his lust and such-like. Therefore it is incumbent upon the servant of God to seek for pious intentions without which no prayer has merit. The discussions of the canonists together with the many traditions about the spirit and evil suggestions are well known. And therefore the Prophet laid down a rule and has been adamant on this point, citing the traditions of other messengers of God and of others bearing on the duty of prayer, that the servant of God must at the time of prayer have a heart free from vain thoughts and evil inclinations. For only then is prayer perfect.

And afterwards a bath is obligatory.

And God knoweth best.

Physicians have said that to produce a seminal emission by hand causes distress and weakens the sexual appetite and erections of the penis. Besides this it is forbidden in Canon Law.

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(e) VENESECTION, CUPPING & THE HOT BATH, ALL OF WHICH ARE TO BE CLASSED AMONG THE PRESERVERS OF HEALTH

Al-Bukhári has written on this subject in his chapter on Cupping. The Prophet has ordained that cupping be performed and has said: There are no remedies like cupping and the letting of blood. This tradition is preserved by al-Bukhári.

It is said that there was once a man who complained to the Prophet about pain in the head. All that he said in reply was: Be cupped. Nor will there be pain in the feet if they are stained with henna. This is a tradition related by Abu Dáwúd. And many are the traditions on the advantages of cupping.

Among the stories about bleeding from veins are many which cannot be denied. The Prophet made Abu bin Ka'b, the physician, acupuncture him and bleed him from a vein. Among traditional sayings are these two: The best medicine is cupping. And: Cupping purifies the surface of the body and bleeding from a vein purifies the inside.

Cupping is used in hot countries and venesection in cold. It is essential to refrain from cupping in the hot bath except when the blood is very thick. In this case it is good to take a hot bath and be cupped an hour later. A full stomach is also a contra-indication. The Prophet said: Cupping on an empty stomach is a medicine, on a full stomach a disease.

Ibn Mája says that he heard Bin 'Umr say: Benefit is to be sought in blood. So summon for me a friendly bleeder and let him not be too old or too young. For I myself have heard the Prophet say: Cupping on an empty stomach is best, for in it lies healing; but not to do it at all has even more of safety and wisdom.

Cupping beneath the chin helps pain in the teeth and face. Cupping on the legs is good for boils on the thighs and for gout and piles and irritation of the back. The benefits of cupping are even more than I have stated, even double this. But to apply a cup over a boney prominence ruins the memory.

It is the manifest opinion of Aḥmed that a fee for cupping is abhorrent. Said Ibn 'Abbás: I cupped the Prophet and he paid me a fee. Now, if the Prophet knew that this was evil, he would not have given it. This tradition was extracted by al-Bukḥarí.

With regard to the sites for cupping, al-Bukḥarí says: Said Ibn 'Abbás: I cupped the Prophet for a pain in the head. In another tradition he says it was for hemicrania. But Anas says: The Prophet was cupped "fi il-akhaz'ayn wa il-káhal". Al-Tirmidhí, too, reports this tradition. Now, the word "akhaz'ayn" means "the sides of the neck" and "al-káhal" means "above the top of the neck". Abu Haríra says that Abu Hind cupped the Prophet on the vertex of the skull. So says Abu Dáwúd also. Anas says he was cupped on the top of the foot. So also say al-Tirmidhí and al-Nasa'í.

With regard to the days upon which cupping is preferred Abu Haríra said: The Prophet said: He who is cupped on the 17th, 19th, or 21st. day of the month, will be cured of every disease. This is related by Abu Dáwúd. As for his saying "cured of every disease", the reason for this is the supremacy of blood. Al-Tirmidhí relates almost the same tradition from Anas.

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Abu Bakr used to forbid his family to be cupped on a Tuesday and gave the Prophet as his authority. He added: On that day blood does not readily clot.

But I maintain that this prohibition is all very well for cupping in times of health. But if a man is ill or in dire necessity, one will forget whether the date is the 17th. or the 20th.

Said al-Jallál: 'Ismad bin 'Aṣim told me that Ḥanbal had told them that Aḥmed ibn Ḥanbal used to apply cups at any time when the blood was violent and at any hour. This is what he said. And al-Bukḥarí said that Abu Músá was cupped at night.

Cupping originated in Ispahan.

Doctors say that cupping should be performed when the moon is waning and venesection when the moon is waxing.

Be it known that venesection if it is carried out in the wrong place or when not needed, weakens the Faculties and evacuates healthy humours in addition to injurious ones. Venesection and cupping should be avoided by those suffering from enteritis, by those convalescent, by the very old, by those with a weak liver or stomach, by those palsied of face or feet, and by pregnant, lying-in and menstruous women.

The best times for venesection and cupping are a Monday at any time or a Tuesday during the daylight according to the season. Spring is

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the best season for venesection, excretion by vomiting, for the quietening of materies morbi and for much sexual indulgence. Summer is the time for cold foods which destroy bile, for a restricted sexual intercourse, for avoiding loss of blood, and for greater use of the hot bath. In the autumn let a man beware of the cool of the early morning and the heat of the mid-day. Let him also avoid all that creates spleen and let him make greater use of the hot bath. Let a man meet winter by extra clothes and by strong, thick foods, such as bread-and-milk broth. Tradition is plentiful in praise of these things. All this is related by al-Bukhárí.

Said the Prophet: Verily 'Ayesha excels other women as bread-and-milk broth excels other foods. And he added: There is a blessing in bread-and-milk broth: see that it contains much meat.

Verily a man should desire a copious flow and an exit of blood and vomit. And in winter he should increase his movements and his sexual activities.

(f) THE EMOTIONS

The body is indeed changed by emotion. The emotions include anger, joy, apprehension, sorrow, and shame.

Quran 3.133

With regard to Anger, it warms the body and dries it up. Anger is forbidden by the Prophet. Al-Bukhárí relates that a man once said to the Prophet: Pray give me some advice. And he replied: Never be angry. The meaning of this traditional saying is that a man should never act from motives of anger. A proof of this is the further saying of the Prophet: Do not reckon as one of you those in a fit of anger. And we said: Is there any man who does not suffer from fits of anger? And he replied: No, there is not. But men there are who master themselves when angry and being bad tempered train themselves so that anger will not overcome them and that they will not act under its influence. And this is the meaning of the saying of the Almighty: Those who restrain their anger. It confirms the fact of their anger and praises them for their restraint.

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When the Prophet was angry, it was evident in his face. He once said: Anger is from the Devil. And, indeed, the Devil is created from fire. And because fire is put out by water, so if any of you be angered, then he must perform an ablution. Abu Dáwúd relates this.

In the traditional sayings of al-Tirmidhí occurs the statement that anger is surely carried in the hearts of men. And which of you has not seen the reddening of the eyes and the swelling of the jugular veins?

Again among the traditional sayings is this: Verily I know of a sentence which if a man say his anger will depart: I take refuge in God from the Devil, the stoned One. This saying is also reported by Muslim.

Quran 28.76

Quran 3.169

Quran 10.58

Now, as for Joy, its property is to strengthen the Innate Heat. If it is excessive, it may kill a man through the departure of his soul. It has been said about more than one person that so-and-so died of excess of joy. And indeed this excess has been prohibited according to the word of the Almighty: Surely God does not love the exultant. But the joy of the Faithful is approved and pleasing, as said the Almighty: Rejoicing in what God has given you out of His grace. And again: Say: in the grace of God and in His mercy in that they should rejoice.

But as for Apprehension and Sorrow, they are the commencement of the Sleeping Fevers. The Prophet used to fly to God for refuge from apprehension and sorrow. Tradition says that he who has much of these, his body becomes sick. This is related by Abu Nu'aim.

Kindly note the difference between Apprehension and Sorrow. The first implies something that is expected to come or to go. The second refers to something that has already happened or something that is already passed.

The Prophet used to fly to God at the end of every prayer to escape apprehension and sorrow.

Said Ibn 'Abbás according to a tradition: Let him who suffers much from cares and affliction say often: There is no power except in God the Great.

As for Grief, it is associated with the present state of affairs. So a man who suffers much from grief should busy himself in what makes him forget himself. So it is said of the Prophet that he said: If affliction press upon any one of you, let him gird himself with his bow.

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Al-Tirmidhí extracted from Abu Haríra the following tradition. The Prophet, whenever anything worried him, would raise his head to Heaven and say: Glory be to God, the Great.

And about 'Abd-Ullah ibn Mas'úd there is the following tradition. He used to say: No worshipper who is afflicted with care & grief and who says: O God, I am your worshipper with a father & mother who worshipped you. Every thing of mine is in your hands. Precise is your Wisdom and just are your Decrees. I beg of you by every name by which you style yourself or that you have sent down into the Holy Book or that you have told to any one of your Creation or that you have preferred to keep unknown within your self, I beg of you that you make the Quran the spring of my heart, the light of my breast, the banisher of my grief, and the remover of my care. From no one who says this will God fail to drive away grief and care and set up joy in their stead. This is related by Ahmed in his al-Masnid and Ibn Habbán in his al-Şahíh.

With regard to Shame, this is the emotion felt when a man is ashamed of himself.

(g) OBSERVATION OF HABITS

Physicians have said that Habit is second nature. Anas said: The Prophet used to eat after the late last prayer. Abu Nu'aim also says this. 'Ayesha relates that he once came into her while she was complaining of something. He said to her: Man is a medicine and the stomach is a house of Disease. Let each man eat of what he is accustomed.

'Alí said about the stomach that it is a seat of disease and that not eating is the chief thing in Medicine and that habit is second nature, Al-Qáđí abu Ay'alí relates these sayings.

Is it necessary then to give up food? Verily hunger is a cure for a surfeit.

The saying of the Prophet that the stomach is the seat of disease means that one should eat less and give up the desire for food. But habit is

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like the nature of man, just as habit is called second nature. It is indeed a great source of strength to the body and is a pillar in the preservation of health. For this reason the Prophet commanded that every man should cleave to his habits.

Abu Nu'aim relates of 'Ayesha that she said: Whenever the Prophet took to his tent in the winter time, he liked to sleep inside for the first time on a Thursday night. And when he came out in the summer, he liked to sleep out for the first time on a Thursday night.

According to physicians the temperament of the soul should follow the constitution of the body, as has already been said. When the body is mid-way between hunger & satiety, sleepiness and wakefulness, and a balance is present, then the soul is brisk and agile and eager for what is good. But when it is loaded with excesses and extravagancies, then the soul is distraught. And therefore the Prophet said: I sleep and I get up: I fast and I break my fast. This is a traditional saying.

Section III

PRINCIPLES OF TREATMENT

One who is given the right to the practice of treatment of Disease, such as one must pay attention to age, habit, function and trade in his treatment. It is not easy for him to treat a very old man or a gourmand or a young child or a person very tired or one in charge of a public bath or one whose faculties are weak or a hypochondriac or one very weak in body or a very fat person or a negro or one with an ulcer or anyone in very hot or very cold weather or one who is already accustomed to taking medicine. And of these things we have already spoken.

Medicine should not be taken before digestion is complete. Taking a hot bath before taking medicine aids the medicine. Sleeping after a weak medicine either stops its action altogether or makes it even weaker. But after a strong medicine makes its action even stronger.

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Avoid eating after taking medicine until it has taken effect.

If a man does not like medicine, let him chew tarragon or vine leaves or let him smell onion before he takes his medicine. And if he is fearful of vomiting, let him stretch his limbs to the utmost. Or let him chew bitter pomegranites or rhubarb or apples. Let one who gets the gripes, drink a little hot water or walk about a little. And when the medicine has taken effect, then let him vomit by means of hot water. After vomiting let him take a few psyllium seeds in apple juice. Then an hour later let him take some soup.

No man should take two purges on the same day.

For diseases of the brain a man should be bled from the Cephalic Vein, for diseases of the chest from the Basilic Vein, and from the Median Vein for both of them. Bleeding from the Salvatella Vein is practiced on the right side for diseases of the Liver and on the left for diseases of the Spleen. The Short Saphenous Vein is used for the pain of Sciatica and Gout and the Long Saphenous Vein for producing a free flow of the menses.

Scarification on the two thighs is almost like venesection. It increases the

menstrual flow. It is performed on the back for ophthalmia, halitosis, and head-ache.

Enemas are good for colic and stomachache. The time to administer them is in the cool of the evening and the cool of the morning.

Whenever it is possible to use a light drug, do not make use of something other. Go from the weak to the stronger, if the weak proves of no use. Do not content yourself with a single drug in your treatment. For the constitution of the patient will grow accustomed to it and the benefit will become less.

If you are in doubt about the diagnosis, do not attack the disease with any medicine at all until the whole matter is clear.

When a dietary regime alone is sufficient, do not resort to drugs.

Said Hippocrates: Upon the physician may there be the strengthening of Almighty God and obedience to Him and good council and a remembering of the secrets of disease. Verily he shall not administer any deadly drug nor indicate it nor point one out. He shall not administer to a woman any abortefacient. He must be far from all pollution and defilement. He must not look upon the women-folk. He must not search for excesses, idling away his time in pleasure, sleep, eating and drinking or in play. But he must be eager to give treatment to the poor and to people of poverty. He must be gentle of speech, soft in talk, and near to God.

This is what Hippocrates said and he not one of the Faithful. I have already said that this Hippocrates was the Head of the Art of Medicine and a Leader. He was a Greek physician and their Father. He is held to be perfection in the Art of Medicine. It is said that the tomb of Hippocrates is visited to this day.

PART TWO

Section I

PROPERTIES OF FOODS & DRUGS

(a) SIMPLE DRUGS

This is how al-Bukhārī divided up the subject in his Kitāb-ul-Ṭibb wa ul-Advia.

Physicians place a medicine in the first degree if it produces no obvious effect in the body. If it produces an effect but not a harmful effect, it is classified as being of the second degree. If it produces harm but not sufficient to kill, it is placed in the third degree. But if it exceeds this, it is placed in the fourth degree and is called a poison.

The power of a drug is known by experience and by measurement.

The composition of a medicine is either artificial, as in the case of a theriacum, or natural, as in the case of milk which is composed of water, cheese and cream.

If a drug is hot to smell, this is a proof of its being hot. If there is no

smell, then this is a proof of its being cold. And in-between is in-between. Furthermore a sweet-tasting drug is hot and similarly a salt-tasting one is hot. A bitter drug is cold. A greasy drug is one evenly balanced.

Quran 50.7

Said Almighty God: We have made plain the earth and have thrown into it mountains and have made grow in it all beautiful kinds. And the "kinds" are full of uses and the "beautiful" are beautiful in colour.

A tradition from al-Ḥassan through Qatáda says: When Solomon had finished constructing the House, he entered the mosque. And lo, before him was a tree. When he had completed his prayers, the tree said: Do you not ask me who I am? And he said: Yes, who are you? And the tree said: I am a tree, such-and such, a remedy for so-and-so. And this and that come from such and so. Then Solomon ordered that the tree be cut down. And when he had done so, lo, there was grown up another one similar to it. And every day that he entered the mosque, he used to see these trees. Thus he acquired a full knowledge of them and composed about them his book of Medicine and described the drugs.

There is an apochryphal tradition reported by Ibn 'Abbás that Solomon acquired a knowledge of plants as they grew before him. And he said to one: What is your name? And he said to another: What are you for? And according to the replies, if it was fitting to plant the species, cuttings of it were replanted. And if it was a drug, he wrote it down. This tradition is taken from Abu Nu'aim.

Letter A

Atraj — Citron

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It is said of the Prophet that he liked to gaze upon a citrus. He said: The cirtus is like a True Believer, good to taste and good to smell. This is an accepted tradition extracted by al-Bukhárí.

The sour citrus is cold & dry. From this is made orangeade which is good for hot stomachs. It also strengthens & gladdens the heart, stimulates the appetite, assuages thirst, satisfies hunger, cuts diarrhoea arising from the gall bladder, and expels all bilious diarrhoea and palpitations. It decreases sorrow and emptiness of the soul. It removes inkstains from clothes and freckles from the face.

The white, solid matter of the citrus fruit is cold & wet and difficult to digest. It is bad for the stomach and to eat it produces colic.

The seeds, peel, leaves and blossom are hot & dry. The seeds contain the property of a theriacum. If two miscals of them are ground up and placed upon the bite of a scorpion, they will be beneficial. If a few miscals are drunk, they will be useful for all kinds of poisons. The yellow peel is used for the Citrus Electuary. This is beneficial in cases of colic, strengthens sexual desires, and stimulates the appetite. It also dissolves wind though the leaves are stronger and pleasanter. The scent of citrus corrects pestilence and corrupt air.

Said Masrúq: I entered the tent of 'Ayesha one day. With her was a stone-blind man. She was cutting up a citrus for him and he was eating pieces of it dipped in honey. I said: Who is this? She replied: This is the

hidden son of my mother who has been given this defect by God and His Prophet.

Athal — Tamarisk (T. Articulata)

The tamarisk is a large tree. Its leaves resemble those of the other tamarisk (T. Nilotica) and the fig tree. The seeds are like those of the species known as al-'Azaba (T. Gallica). The property of the tamarisk resembles the properties of gall-nuts.

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It is cold & dry in the third degree. It is an astringent for the stomach and an haemostatic.

Quran 34.16

It has been mentioned by Almighty God.

Aḥmad — Antimony

This is also called Ispahan Collyrium. Its temperament is cold & dry. Antimony strengthens the Optic Nerve and preserves the health of the eye.

Said the Prophet: The best of all collyria is antimony: it glorifies the sight and makes the hair grow. This saying was extracted by Abu Dáwúd and al-Tarmidhí. The latter also quoted another saying: The best of your collyriums is antimony which protects the healthy eye but not the diseased eye.

Al-Tarmidhí relates another tradition saying: The Prophet used to have a vessel in which he kept a collyrium. He used to apply a salve from it every night three times into this eye and three times into that. A similar tradition is related by Anas.

The most laudable part of the Ispahan Collyrium is musk.

Said 'Abd-ul-Latíf: Antimony makes the eye-lashes grow and beautifies the eyes and makes hearts to love them.

Azkhir — Bog-rush

The bog-rush is hot & dry. It is a mild diuretic and emmagogue. It dissolves cold swellings if used as a plaster.

The Prophet has made mention of it.

Aruz — Rice

Rice is the most nourishing of grainfood after wheat and excellent in temperament. Some say it is hot & dry, others say cold & dry. It is binding for the bowels, but if cooked with milk is less constipating. If taken with sugar, it will dissolve swellings. Rice makes the body fertile and produces more semen. To eat of it causes pleasant dreams. Fine rice with the fat of sheeps' kidneys is better than a large purge. This is a medical secret.

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There is a traditional saying that runs: The Master of your food is meat and rice comes second.

From 'Ayesha comes an apochryphal tradition: Rice has curative powers and contains no sickness within it.

See also Sawák f. 67
and Kabáth f. 80

Arák — Aloes-wood

This is the aloes-wood from which the tooth-pick is made.

Said Abu Hanífa: Aloes-wood is the best for the brushing of the teeth,

for it renders speech more eloquent, frees the tongue, benefits the weakness due to disease, generates an appetite, and clears the brain. It is better if it is used moistened with rose-water.

Tradition says that Ibn 'Abbás said: In the tooth-pick there are ten benefits: it gives a pleasing perfume to the mouth, strengthens the gums, dissolves phlegm, drives scales away from the teeth, and opens the stomach for food. It is in accordance with Religious Law and it pleases the Lord. It adds to a man's merit and it gives joy to the angels.

Said al-Ḥadīqa: When the Prophet got up in the morning, he used to clean his mouth with an aloes-stick. Al-Buḵhārī has extracted this tradition. It is also said that the aloes-stick increases the eloquence of a man. Abu Nu'aim has mentioned this.

On this subject there are many other well authenticated traditions. Some connect the Prophet with tooth-picks of pomegranite wood or of basil. Others connect 'Umr with tooth-picks of reed.

Arnab — Rabbit

The flesh of the rabbit generates spleen. The best meat is that of the back and hind legs. It is falsely asserted that the female rabbit menstruates and that the Prophet abandoned the eating of the flesh of the she-rabbit. But Anas said: We cooked a rabbit and Abu Ṭalāḥ sent for the hind legs and took them to the Prophet who received them with thanks.

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Asfánákh — Spinach

Spinach is cold & wet and very irritant to the throat and chest, but it is softening to the bowels.

Astókhódas — Stoechas

Stoechas is hot & dry. It causes spleen and phlegm to flow and is good for coldness of the brain and its weakness. From it is made a syrup which is useful in hot decoctions.

Ás — Myrtle

Myrtle is cold & dry in the second degree. It cuts short diarrhoea. The smelling of it soothes a hot headache as does the powder when used as a plaster upon ulcers and spots. The plaster also strengthens the organs. If one sits in a decoction of it, prolapse of the rectum and uterus is relieved. An ointment of myrtle blackens the hair.

The Arabs classify myrtle among the odouriferous herbs.

Said the Prophet: If anyone offers you myrtle as a present, do not refuse it. It is from Heaven. But it should not be used as a tooth-pick.

An infusion of myrtle benefits burns. A syrup is also made, but it is no use drinking it against a cough or to cut diarrhoea unless you also take quince with it. From the seeds of myrtle an elixir is made.

Said Ibn 'Abbás: When the Prophet Noah descended from the Ark, the first thing that he planted was myrtle. And again from the same author: Adam departed from Paradise with three things—myrtle which is the queen of all sweet-smelling bushes in the world, compressed dates which are mistress of all the dates of the world, and a stalk of corn which

is mistress of the food of the world. This tradition is related by Abu Nu'aim.

Aṭriyya — Vermicelli

Vermicelli is hot with excessive damp. It benefits diarrhoea and sore throats. It is slow to be digested and when digested gives very considerable nourishment.

Aliya — Sheep's Tail

Sheeps' tails are hot & damp. They damage the stomach but soothe the nerves.

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Said Anas: The Prophet used to prescribe this for sciatica. He was wont to melt down the tails of four sheep. This he divided into three parts. These he would give to drink, on an empty stomach, every day one part. Ibn Mája extracted this tradition.

Said Anas: The Prophet recommended this for more than three hundred people and all were cured.

Says the writer of this work: This treatment is good only when the pain is due to dryness. In this case the tails of the sheep produce a relaxation and the smell will cause coction.

The Arabs of the desert improve their flocks by feeding them on worm-wood and artemisia or on camomile. The first two are the most effective for the pain of sciatica.

Amír Bárís — Ambergris

Ambergris is cold & dry. It checks spleen, relieves thirst, and strengthens the liver. The juice brings out colour and is used in infusions and pills and in ordinary syrups. A syrup of ambergris is an haemostatic and does not thicken the constitution. This is its special property.

Anísún — Aniseed

Aniseed is hot & dry. It soothes internal pains, dissolves wind, increases the flow of the menses, the milk and the semen, and takes away all harm from poisons. Used as an eye collyrium it heightens vision. Hence it is that serpents go in search of this plant in the first days of spring and anoint their eyes with it, for during the winter their vision grows weak.

Awaz — Goose

The heat of the goose is very great and it contains some damp. Its food values lies midway between laudable and peccant.

Letter B

Bábúnaj — Camomile

Camomile is hot & dry in the first degree. It is an aperient, carminative, and emollient. It dissolves without traction. This is its specific property. When taken by the mouth it increases the urine and the menses. To sit

in a decoction causes the expulsion of the foetus together with the membranes. It can also be used as a plaster or as a warm enema.

Báqilá — Beans

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Beans are cold & dry. They produce much wind and are a difficult food. If a pigeon eats beans, it ceases to lay eggs. If the pubes of a young boy are plastered with beans, the public hair will not grow. Beans ruin the wind and beget forgetfulness.

Hippocrates esteemed beans an excellent nourishment and a protector of good health.

The ill effects of beans can be corrected by eating them with thyme, olive oil, and salt.

Bádinján — Egg Plant

The black variety generates spleen. A ptisan gently swallowed is good for piles. It is rectified by a dish of meat fried in fat.

The white variety rectifies all foods.

Burdi — Papyrus

Papyrus is cold. It checks haemorrhage from wounds when freely bleeding. Used as a gargle it removes the smell of garlic and onions. If anyone with a bleeding nose sniff up the ash, the bleeding is checked.

Avicenna said: It is good for scabs and heals wounds.

Al-Bukhárí says: When the Prophet broke a tooth, his daughter Fatima betook herself to where was some matting. She set fire to this and made some ashes of it. This she placed on the wound of the gum and the bleeding ceased.

The word "matting" here means a reed mat, for its ash when dry checks bleeding.

Al-Bukhárí wrote a special chapter in his book on this subject and called it "The Healing of Wounds by the burning of Matting."

Burqúq — Plum

The action of the Plum resembles that of the Peach (Khúkh). Please turn to the description of that fruit.

Bun — Coffee Bean

Coffee beans are cold & wet. Coffee is good for dysentery and enteritis. They relieve thirst and soften the constitution. It is said that coffee beans produce wisdom and should be used with care.

Busur — The Unfertilised Female Date

This date is hot & dry. It causes a flow of spleen and phlegm. It has a cutting action when used in decoctions, enemata, and suppositories.

Balaḥ — The Fertilised Unripe Date

Folio 40

These dates are hot whereas when ripe they are cold. Both of them tan the stomach.

Said Ibn Mája: Verily the Prophet said: Eat fresh and dried dates together, for the Devil said that Adam continued to live as long as he eat new dates with old.

According to another tradition eating dates saddens the Devil. Al-Nasá' i too reports this tradition, but adds that this is not an authentic tradition.

Başal — Onion

The onion is hot & damp. Its virtue is that for the eater it remedies changes of water. It makes food tempting, gives coction to semen, and cuts phlegm. To smell an onion prevents vomiting after taking medicine. To eat meat with onions removes their unpleasant smell.

From al-M'áwiyya comes this: The Prophet offered food with onions to some delegates and said: Eat of this seasoning and say: He who eats not of seasoning or of what diffuses the odour of the earth, such a man will suffer harm from its waters and will suffer injury.

Onions cause headache and darken the vision. Excess of onions harms the understanding and makes a man forgetful. This harm is caused only by raw onions.

Said the Prophet: He who eats of this vegetable or breathes out onion and garlic should never draw near to us in our mosques, for the angels hate all that the sons of men hate. Al-Bukhári reports this saying. Nevertheless this prohibition of the Prophet does not make the eating of onions absolutely forbidden.

Başáq — Saliva

It is said that if a fasting man spit upon a scorpion he will kill it.

Batíkh — Melon

The green variety is cold & wet: the yellow is inclined to be hot. The so-called 'Abdulli Melon is called after Abu 'Abdullah. The greater the sweetness of a melon the greater the heat.

As a collyrium the melon is a burnisher of the eyes. It is also a diuretic and it is soon digested. An embrocation removes freckles from the face, particularly if the embrocation is made from the seeds. It also expels stone from the kidney and bladder. It is an aperient for any chance humour in the stomach. The peel of the yellow melon if cooked with tough meat, brings it to perfection.

If melon is to be eaten, it must remain in a fit state. For otherwise it may go bad and produce disease. When eaten after it has gone bad, it must be got rid of from the body because it becomes converted into bad and poisonous qualities. If what results is a hot sickness, the remedy is an oxymel, if cold, the remedy is ginger.

The following traditions about melons are related:

1. The Prophet used to eat melon together with fresh dates. He used to say: The one drives out the heat, the other the cold. Al-Tirmidhí reports this saying.
2. Said Abu Dáwúd: Among the fruits that the Prophet liked are grapes and melons.

3. Said Mashar al-Ghasání: When my father used to buy melons, he was wont to say: O my son, count the ribs upon them. If their total is an odd number, then the melon is good and proper, that is, it is a sweet one.
4. From Ibn 'Abbás comes the apochryphal saying that a melon is a food, a drink, and a scent. It washes the bladder, cleanses the belly, augments the spinal fluid, aids sexual intercourse, purifies vision, and cuts a cold. But the author of this work maintains that the probability is that these properties reside only in the yellow melon.
It is essential that melon be not eaten in times of dire hunger.

Butt — Duck

The duck is hotter than the chicken.

Baqalat-ul-Hamqá' — Purslain

This plant is also known as Rajlat or Farfakh or Farfakhín.

Purslain is cold & wet. It assist bilious matter, especially if combined with vinegar, whether eaten or used as a plaster. It is also good for the teeth. It reduces the sexual appetite and takes away the desire for food. He who spreads purslain on a bed, will never wet his bed or have a nightmare or nocturnal pollutions.

Tradition says that the Prophet once had an ulcer on his leg. He happened to be passing where some purslain was growing. He squeezed the juice of some on to his leg and he was cured. Then he cried out: Praise be to God upon you, O purslain, where ever you may be.

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Balút — Acorn

The acorn is cold & dry. It helps a bedwetter.

Bandaq — Hazel Nut

The hazel nut is hot & dry. It slows digestion, creates bile, combats nausea, makes the brain grow, and is a help in case of poisoning.

Banafsaj — Violets

Violets are cold & wet in the first degree, though some say that they are hot. They relieve a sanguinous headache if smelled or if used as a plaster. To sit in a decoction or even to drink it helps catarrh and relieves internal pains. Violets are used in the form of enemas, infusions, decoctions, pills, suppositories, and plasters.

Bóraq — Borax

Borax is hot & dry. It softens the constitution. It is a component of several clysters and of the Cumin Electuary.

Bayza — Eggs

The best of all eggs is the egg of a chicken. A half-boiled egg is better than a hard-boiled egg. In the egg is perfect balance. An egg on the hard-boiled side removes smokey vapours. The yoke is inclined to be hot, the white to be cold.

If the face is rubbed with the white of an egg, the effect of the sun upon it is removed. A plaster aids burns and prevents scarring. It also relieves pain in the eye. A lightly boiled egg benefits a cough, roughness of the chest, hoarseness and haemorrhage. It produces plenty of thin chyme. Eggs are a good food. And finally they are aphrodisiacs.

It is reported of the Prophet that some one said to him: O Prophet, I complain to Almighty God of weakness. And the Prophet ordered him to eat eggs. This tradition is reported by al-Bayhaqi in his *Sh'ab-ul-Aymán*.

Letter T

Turáb — Dust

Folio 43
Quran 3:58

Almighty God has made mention of dust when He said: The likeness of Jesus is with Allah as the likeness of Adam; He created him from dust.

The temperament of dust is cold & dry, its moisture having dried out.

Said the Prophet: Nothing fills the eye of the sons of Adam except dust, that is, man is never satisfied until he is dead.

Tarmus — Lupine

Lupines are hot & dry. Eaten with honey they kill worms. So will a plaster of them if applied to the skin. Powdered up they remove scars. An infusion destroys bed-bugs.

Tarbul

Tarbul contains heat. It is a gentle purge and is classed among medicines suitable for children.

Turbud — Turbith

The turbith is hot & dry. It causes a flow of thin phlegm and of thick as well if ginger is added. It is used in decoctions, enemas, and pills.

Tuffáh — Apple

Apples contain laudable damp. The sour apple is colder than the sweet one. Al-Fatahí claims that apples strengthen the heart. From them is made the syrup of apples which strengthens the Faculties and is good for evil inclinations. From the Nabathean apple is prepared Apple Jelly. To eat sour apples engenders forgetfulness.

Tút — Mulberry

Syrian mulberries are cold & astringent. Their core resembles sumach in their action. From mulberries is made a jelly which helps pain in the throat.

The white mulberry has less food value and is bad for the stomach. It should be eaten before food and be followed by a draught of cold water.

Tamr — Dried Dates

Said 'Alí: The best dates are the dates known as al-Burniy.

Among the traditional sayings about dates are the following:

1. Said the Prophet: Among your dates the best is that of al-Burniy which drives out disease.
2. As reported by Abu Haríra: In the sweet of al-Burniy dates there is no disease.
3. Again, the Prophet said: Let your women-folk eat dates, for whoever makes dates their food will produce sons with ease.

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Quran 19.25

As for fresh dates, these were the food of Mary and had there been a better food, verily she would have eaten it. Said Almighty God: Shake towards you the trunk of the palm tree, for it will drop on you fresh, ripe dates.

They were wont to put some dates in to soak for the Prophet and he used to drink it on the morrow. And on the following day he would again order it and drink it and pour what was left away.

Among the traditions is the saying that the eating of dates prevents colic.

Said Ibn 'Abbás: The Prophet used to like the species of date called 'Ajwat. Says the writer of this book: Verily the 'Ajwat is an excellent and sufficient food; and if to it is added some butter, then its sufficiency is completed. By tradition the 'Ajwat date is among the fruits of Paradise. All the above traditions are related by Abu Nu'aim in his Kitáb-ul-Ṭibb.

From Sa'íd bin abi Waqás comes the apochryphal saying: Whoever breakfasts off seven 'Ajwat dates will suffer no harm that day from oppression or witchcraft. Al-Bukhári extracted this and considered it an authentic tradition.

Among other sound traditions is this one: Whoever eats seven dates between dawn and dusk, to him no harm of any sort will come between dawn and dusk. The author of this book offers the explanation that by dawn is meant the eating of the early morning meal each day and that the 'Ajwat is a species of Medina date, bigger than the al-Šiháni date, blackish in colour and planted by the Prophet himself. It is certain that it has gained the benefit of the blessedness of having been planted by the Prophet. A parallel is seen in the custom of placing two branches of palm upon the tombs of martyrs and within their tombs. The setting there of these palms confers upon them a blessing and a lessening of their pains.

Al-Tarmidhí reports a similar tradition. He says that the al-'Ajwat is from Paradise and in it resides an antidote against poisons. Again, 'Ayesha relates the saying of the Prophet: The 'Ajwat date is an excellent remedy. Muslim extracted this traditional saying.

Folio 45

It is in accordance with the Sunna for a fasting man to break his fast off dates. Said the Prophet: Whoever finds dates should break his fast off them. And whoever can not find dates, should break his fast with water, for verily it is clean. Al-Nasá'í relates this saying. And again the Prophet said: A house which has no dates, verily its inhabitants go hungry.

Dates are hot & dry. They increase sexual power, especially if combined with kernels of pine seeds. But if a man eat them while suffering from ophthalmia, he will suffer from headache and other harm. The Prophet forbade 'Alí to eat dates when he was suffering from ophthalmia, as will be related later.

The Prophet forbade the putting of dried dates and dried grapes into

water together. He also forbade the soaking together of fresh dates and fresh grapes.

The bad effects of dates can be neutralised by almonds and poppies.

Tamr Hindí — Tamarinds

The tamarind is hot & dry in the second degree. It sets up a flow of bile: stops vomiting: causes harm to the chest: and is useful for infusions, decoctions, and oxymels. From them is made a syrup which assuages thirst.

Tín — Fig

The best fig is the white fig when ripe and peeled. The fresh fig is better than the dried fig. It contains heat and gives much nourishment. It is quick to pass down the bowel. It affords the greatest nourishment of all fruits. It is a laxative for the constitution and assuages thirst which is due to phlegm. Figs help a chronic cough, act as a diuretic, and open obstructions. To eat figs when the stomach is empty is of very great use in opening the alimentary tract, especially if eaten with almonds and walnuts.

Said Abu ul-Dardá, quoting the Prophet: If you say that any fruit has come from Paradise, then verily you must mention the fig, for indeed it is the fruit of Paradise. It is without a stone. So eat of it, for it is a cure for piles and helps gout.

Physicians have said that the long continued eating of figs harms the body.

But the wild fig is bad for the stomach and is a very poor food.

Letter Th

Thúm — Garlic

Garlic is hot & dry in the third degree. It dissolves wind. A plaster made from it blisters the skin. To eat garlic is beneficial after a change of drinking-water. It also brings on the menses and expels the after-birth. But it causes a headache and damages vision.

It is reported that the Prophet said: O 'Alí, eat garlic; for had it not been for the visitation of the angel of God, I would eat it myself. And 'Alí said: The Prophet advised against the eating of garlic except when cooked.

Garlic is very good for cold temperaments and the phlegmatic and the palsied. But it dries up the semen. It dissolves wind, relieves cold pains, and for a bite it acts like a theriacum. A plaster of it is very good for the bites of animals and scorpions. It also removes leeches from the throat and has many other uses.

Anas reports the saying: He who eats of this plant must not go to our mosques. This tradition is also related by al-Bukhárí.

Rue takes away the smell of garlic.

Thalaj — Snow

Snow is harmful to the stomach & liver, especially for the weak. Snow makes a man thirsty because it collects heat.

Letter ʃ

Jabn — Cheese

Fresh cheese is cold & damp; dried cheese is hot & dry. Its excellence is moderate. Damp cheese is a very fattening food, but salted cheese makes one thin although it increases the sexual urge.

Reports Umm Salma: I once presented to the Prophet some toasted cheese and he eat it. Then he went out to say his prayers without making any ablution. Al-Tarmidhí has related this tradition in his *Al-Shamá'íl*. And from al-Muqíra comes the same tradition.

Toasted cheese is good for ulcers of the bowel and helps diarrhoea.

Jarjír — Cress

Physicians call this plant Baqala 'Áyasana. It is hot & damp. It stimulates the desire for sexual intercourse.

It is related of the Prophet that he said: Cress is an Ethiopian herb and I have seen it growing in the fire of Hell.

Jarád — Locust

Locusts are hot & dry and a very poor food. Mosts of them produce wasting.

Said Ibn abi Aufí: We made seven raids with the Prophet, eating locusts on the way. Al-Bukhárí and Muslim relate this tradition.

Said 'Umr: The Prophet once expressed a desire for a roasted locust.

The wives of the Prophet were accustomed to give locusts to one another as presents.

Jazr — Carrot

Carrots contain wine & heat. They cause the desire for sexual intercourse to boil up and cause a good supply of semen. They are also emme-magogues and diuretics.

Folio 47

Jummár — Heart of the Palm Tree or the
Very Essence of the Palm Tree

The heart of the Date Palm is white, cold & wet. It is good for diarrhoea and is slow to be digested.

According to Bin 'Umr there was brought to the Prophet the heart of a palm. He said: Among trees there is one tree blessed like the blessedness of the True Believers. By this he meant the Palm Tree. This tradition is given by al-Bukhárí and Muslim.

Júz — Walnut

The walnut is hot & dry. It causes headaches. It is difficult to digest and is bad for the stomach. The fresh walnut is better than the dried. A confection of walnuts & honey is good for pains in the throat.

Said Avicenna: To eat figs, walnuts, and rue is a remedy for all poisons, and such-like.

Said Dioscorides: Take walnuts before and after eating poison.

It is reported of al-Mahdí that he said: I entered into the house of al-Manşúr. I saw him eating walnuts & cheese. So I said to him: What is this? And he said: My father told me of some one who once saw the Prophet eating cheese & walnuts. And he questioned him about it. And the Prophet replied: Cheese is a disease and walnuts are a medicine. If you combine the two, you have a remedy. This tradition is related in the Al-Wasíla.

Letter H

Ḥabbah — Berries

Ḥabbat-ul-Súdá means Coriander Seeds.

Al-Buḵhárí says that Coriander Seeds are hot & dry in the third degree. Abu Haríra reports an apochryphal saying: Yours be the seeds of coriander, for they are a cure for all diseases, save the Swelling and that is a fatal disease. This is a tradition also given by al-Buḵhárí and Muslim.

What the Arabs call Ḥabbat-ul-Súdá the Persians call Shúníz. According to a tradition derived from al-Ḥassan this word means mustard. But al-Harawí says that the word means "fruit of the turpentine tree" and nothing else. 'Abd-ul-Latíf says that the word means black cummin, also known as Indian cummin and that the uses of Cummin are many and therefore it is universally accepted as a panacea. Universally should mean everywhere. But here the word means for most diseases and even then the statement is an exaggeration.

Folio 48

Quran 27.23

Said Almighty God: She has been given everything. In this statement He may have been referring to this medicine. But this is in the knowledge of God and in the knowledge of the Prophet alone. God has with-held this knowledge from us, but the Prophet has revealed it to us.

Another similar example is the following. The Prophet has told us that whoever breakfasts off seven 'ajwat dates, on that day no magic or harm will befall him. Here is another example. The Prophet has told us that one wing of a fly carries disease, the other healing. And there are many similar instances. These revelations are among the miracles of the Prophet.

Coriander seeds are useful for all diseases that are cold & wet. They are also used in hot diseases combined with other drugs to accelerate their penetration. An example of similar action is the combination by physicians of saffron with camphor in a pill.

Coriander seeds remove wind, patches of leukoderma, and quartan phlegmonous fever. They open obstructions, dissolve wind, dry up damp stomachs, and never fail to increase the urine, the menses and the milk. If they are ground up with vinegar and made into a paste and placed upon the abdomen, they will kill intestinal worms. Hence they are also called Worm-seed. They will also cure a cold. If they are boiled in fat, they are good for baldness, warts, and delusions. An ointment of coriander seeds stimulates the growth of the beard and prevents grey hair.

A draught of one miscal is good for shortness of breath and for the bites of tarantulas. And if ground up and taken dried every day, it is good for cases of dog-bite and it protects from death. The smoke of the

seeds drives away flying insects. If eaten on bread the seeds remove wind and relieve headaches. A plaster made from them is good for palsies, facial paralysis, all types of hemicrania, apoplexy, stupor, amnesia, vertigo and giddiness.

Folio 49

Thus the uses of coriander are manifold. Whoever desires to know them all must search in the lengthy works of physicians. For they indeed have described them all so that they may not be forgotten. Here I have given only a summary. And if physicians know all these uses of the plant, can you not be quite sure that the Prophet too knows them, he being the First and Last of Teachers?

So praise be to the Prophet, to his Companions, and to his Household. And protection be for us in the Day of Judgement, ever to be remembered by those who remember and its remembrance forgot by the Forgetful.

Ḥabb-ul-Şanúbar — Pine kernels

Pine kernels are hot & dry. They increase the semen. They are made into a bitter-sweet theriacum with pomegranite and enter into the Philosophers Electuary.

Ḥurf, also called Ḥabb-ul-Raṣḥád — Cress seeds

Cress seeds are hot & dry. They are a remedy for tenesmus when caused by cold. They also stir up the semen. The smoke of them drives away insects and dissolves wind & colic. Their action is like that of mustard seeds.

There is a tradition that the Prophet said: What are the two principles of recovery? They are aloes (or patience) and mustard seeds.

Abu 'Ubayda said: Ḥurf means Unripe grapes. These are cold & dry. They destroy bile. An infusion of them cuts short diarrhoea and vomiting and stimulates sexual desires. An infusion of unripe grapes with mint is used to check nausea.

Harír — Silk

Silk is hot & dry. The best silk is the crude silk. It is classified as a stimulant. The wearing of silk prevents the growth of lice, though Avicenna says the reverse.

Al-Bukhárí and Muslim relate the tradition that the Prophet allowed Ibn 'Auf and Zubayr to wear silk because of their itch. When they complained of lice while they were engaged in raiding, he permitted them to wear a shirt of silk which is very strengthening for the heart even though it is unlawful for men.

Folio 50

Thus there is a traditional proof of the lawfulness of treating oneself with what is unlawful and of correction by the Law of Healing. For it is permitted in the case of itch. Thus it is allowed, though Malik forbade it.

From Abu Músá comes the apochryphal tradition that God made lawful for women the wearing of gold and silk, but made these unlawful for their men-folk. This is a sound tradition.

Abu Dardá passes on another apochryphal tradition that God sent down both disease and remedy and set for every disease a remedy. And this is the remedy that men should use and they should not get treatment

from unlawful means. So use medicine, but not unlawful medicine. Abu Dáwúd repeats this tradition.

Quran 5.2
Quran 62.9

The saying of the Prophet "use medicine" is an order. The mildest form of an order is instigation. Prohibition implies illegality. If any one were to say that the order here legalises the wearing of silk, then we would say: That is certainly so as it is preceded by a prohibition. A similar example is the saying of God: When you are free from the obligations of the Pilgrimage, then hunt. And again He said: Hasten to the remembrance of Allah and then disperse abroad in the land.

Verily the Prophet used to administer medicine to himself. Abu Haríra said according to an apochryphal tradition: He who treats himself with lawful medicines will be cured and he who treats himself with unlawful medicines, him God will not cure.

Another tradition says that the Prophet was asked about wine, whether it could be used as a medicine. And he replied: Wine is not a medicine. This is a tradition related by Abu Dáwúd and al-Tirmidhí.

Abu Haríra reports that the Prophet forbade the use in treatment of detestable things. Al-Wakí' says that he meant by this the use of curses. But Bayhaqí reports the tradition that Ibn ul-A'rábí said that the word 'detestable' means in the Arab tongue anything abominable e.g. if applied to speech, abuse, if applied to religion, heresy, if applied to food, the forbidden, and if applied to drink, the harmful.

Folio 51

Uthmán bin 'Abd-ul-Raḥman says that a physician spoke of using a frog in treatment. The Prophet rebuked him and forbade him to kill it. This tradition is related by Abu Dáwúd and al-Nasá'í.

Ṭáriq ibn Suwayd relates: I said to the Prophet that we grew grapes and pressed out the juice and drank it. And he said: Do not do so. So I went back to him and said: I cure the sick with it. And he replied: Verily that is not healing: it is producing a disease. This saying is related by Muslim, Abu Dáwúd, and al-Tirmidhí and it is a reliable and accurate tradition.

Said al-Khaṭṭábí: Call it a disease, for in the drinking of the juice of the grape there is somewhat of sin.

And indeed it is quite true that there is no advantage to be gained from wine. The enquirer when he enquired already knew that it contained sin. But he was enquiring about its natural advantages. But the Prophet disclaimed them and rejected these too. And God knoweth all things.

It is evident that wine is a remedy for some diseases. Yet the Prophet transferred it from the boundaries of this World to the boundaries of the Next World and from a consideration of the natural to a consideration of the lawful.

Some one else has remarked that God in His glory deprived wine of all its uses when He disallowed it. And God is all-knowing.

Grammatical note: The word Khamr and Khamrah (wine) appears in both the masculine and the feminine form, just as does the word Tamr and Tamrah (date).

The wearing of silk is also useful against melancholia.

Hilba — Fenugrec

Fenugrec is hot & dry. If a decoction of it is drunk, the menses will be brought on. It is also useful in cases of colic and is sometimes used in sour enemas and cleansing decoctions.

It is reported that the Prophet once said: If my people had known what there is in fenugrec, they would have bought it and paid its weight in gold. The author of *al-Wasīla* reports this tradition.

Fenugrec strengthens the heart. Among its special properties are that it makes pleasant the smell of dejecta and foul smelling sweat and urine.

Ḥalú — Sweets

Sweets made from sugar are hot & wet. They take away the soreness of the throat and are good for coughs. It is proper to eat them.

Folio 52

Sweet made from honey are unrivalled and are most suitable for the phlegmonous. Said 'Ayesha: The Prophet loved sweets and honey. Al-Bukhārī extracted this tradition.

A sweet made of dates and butter (known as *Khabīṣ*) is very good for sufferers from spleen, from phthisis, and from hectic fever.

Ḥammaṣ — Chick-pea

The Chick-pea is hot & wet. The action of the black pea is stronger than that of the red and the action of the red than that of the white.

The pea produces wind. It also stimulates sexual desires and increases the semen and milk. It beautifies the complexion and does to the body what leaven does to dough.

Doctors have said: Sexual intercourse has need of three things. All these are present in the pea.

Hamám — Dove

The wild dove is less damp than the domestic dove and a young dove is more damp than an old one. The eating of the flesh of doves aids the sexual powers. To eat doves' flesh heated with sour grapes or to eat the flesh of the fine-eyed dove heals cases of paraesthesia, that is, legs and arms that have gone to sleep, and cases of flaccidity and tremors.

According to Ḥussayn it is said: Do not seek for their nests by night, for verily by night they are secure.

Ḥimár ul-Waḥaṣh — Wild Ass

The wild ass is hot & dry. It generates thick blood. It's fat is good for pains in the back and kidneys and for chills.

They say that Qatáda was famous in their chase. Al-Bukhārī too relates this.

Ḥanzal — Colocynth

The colocynth is hot & dry in the third degree. One should avoid the pips and only use the pith rubbed up with kernels of pistachio nuts. A single colocynth on a bush is a deadly poison.

Colocynth causes a violent flow of phlegm.

Said the Prophet: The colocynth resembles the hypocrite. It has no sweet smell and its taste is bitter.

Ḥinṭat — Wheat

Wheat is hot & intermediate between damp and dry. If raw wheat is eaten, intestinal worms and wind will be generated.

Folio 53

Flour must be finished after grinding during the day and then kneaded.

See also Kutm f. 8r
and Washma f. 99

Hinna — Henna

Henna is cold & dry, though some say that it contains heat. It is used for ulcers in the mouth, stomatitis and hot swellings. Decoctions of henna are good for burns. Used as a dye it reddens the hair and beautifies it. It is also useful for infections of the nails. If one afflicted with small-pox stains himself with henna at the onset of the disease, the pox will not come near to his two eyes.

It is related that Umm Salma said: The Prophet never suffered with a wound or a thorn without applying henna to it. Al-Tirmidhī and al-Bayhaqi report this saying. In the History of al-Bukhārī it is written that a man complained to the Prophet of pain in the head. All that he replied was: Take a hot bath then. And to one who complained of pain in the legs he only said: Dye them with henna. Abu Dāwūd extracted this saying and also reports the tradition that he said: There is no plant dearer to God than henna.

Abu Haríra relates that the Prophet said: Jews and Christians do not tint themselves with henna. Be you different from them. Abu Haríra and Abu Dāwūd extracted this saying.

Said Aḥmed ibn Ḥanbal: I love no man who fails to dye his white hair and so does not resemble the People of the Book. For the Prophet once said: They dyed their hair and verily they resembled the People of the Book. So says al-Tirmidhī and indeed it is a fair and sound tradition.

Said Aḥmed: Dye your hair with henna. I prefer that you do it even only once rather than not at all and so come to resemble the Jews. And Abu Zar said that the Prophet once remarked: The best thing with which to conceal your white hair is henna or indigo.

Abu Ráfi' once said: I was in the presence of the Prophet. As he stroked his beard with his hand he said: Yours be the Prince of Dyes which benefits vision and augments the sexual powers. Reports Anas: They dyed themselves with henna and then verily they increased in their youthfulness, in their fertility, and in their sexual intercourse. Abu Nu'aim also relates these two statements.

Said al-Muwaffaq 'Abd-ul-Laṭíf: The colour of henna is of fire, beloved for its excitation of the Faculty of Love. Its scent is a perfume.

Indeed our forefathers usually tinted themselves with henna e.g. Mohamed ibn Ḥanifa and Ibn Sírín used to wash with it; Abu Bakr used to dye himself with it; and 'Umr and Abu 'Ubayda used to bath in it. 'Umr indeed dyed his beard yellow with it. He also said that he saw the Prophet with a beard dyed yellow.

From al-Bukhārī comes the statement of Umm Salma: I took out to them a hair of the Prophet and lo, it was dyed with henna and indigo. Said Anas: I saw the hair of the Prophet and it was dyed. And there is another saying of Umm Salma: Verily the Prophet never suffered with a cut or a thorn in his skin without applying henna to it.

And indeed the cure of cuts is whatever dries up their moisture and whatever has power over the Faculty of Growth of tissues. And this is just what henna does. For it dries up the excess of damp which prevents the growth of flesh in cuts. And as for thorns, in henna there is the power of dissolving the flaccidity of an organ and of assisting in the expulsion of a thorn.

Folio 55

Blossom of henna if placed in a woollen garment, perfumes it and prevents it being eaten by moths. Some people of experience say that if henna leaves are soaked in water and then squeezed and the water is drunk daily for twenty days, 40 drachms of the liquid with 10 drachms of sugar, a case of early leprosy will be helped. If to this is added some lambs meat, if a cure is not effected, then there remains for him no cure.

Letter Kh

Khubbáza — Mallow

Mallow is cold & damp. It softens the constitution and the throat and helps the subject of a cough. The seeds enter into an emollient enema etc. A decoction is good for pruritus ani if used as a douche.

Khubz — Bread

Quran 18.19

Said Almighty God: Now send one of you with this silver coin of yours to the city, then let him see which of them has purest food, so let him bring you provision from it, and let him behave with gentleness.

Physicians have said that the best bread is bread baked in a circular brick oven, fully baked and of a fine flour. The temperament of this bread is hot & somewhat dry. It should not be eaten until it cools down, for verily the heat of it creates thirst. The best time to eat it is on the day of its kneading. But when it is stale or pastey it constipates the constitution.

The next best bread is one cooked in an upright oven. Any other kind of bread is bad.

The less bran there is in bread, the slower it is digested, but the greater the nourishment. Soft bread has more nourishment and is more digestible. Bread-crumbs produce wind and are slowly digested. Cake-like bread breeds thick humours. Bread made with milk causes obstructions, but is very nourishing and is slow to pass down the bowel. Barley bread cools and causes wind. Bread made from peas is slow to be digested and requires much salt.

‘Ayesha is credited with the apochryphal saying attributed to the Prophet: Give honour to bread, for God made the earth and the sky its servants.

Khúkh — Peach

The peach is cold & wet. It relaxes the stomach and softens the bowel. To eat it before a meal is better than after a meal. From it is made a syrup which is good for bilious fevers and which softens nature and cuts short thirst. It is included among laxative infusions and decoctions.

Kharnúb — Carob or Ceratonia

Carob is cold & astringent, good for the bowel but bad for the stomach. Its juice is inclined to be hot and agreeable to the bowel.

Tradition says that the staff of Solomon was made from the Carob Tree.

Khardal — Mustard

Mustard is hot & dry in the fourth degree. It cuts phlegm. Excess of mustard breeds blindness. One of its properties is to open obstructions of the brain.

Khass — Lettuce

Folio 56

Lettuce is cold & damp. It has in it more nourishment than all vegetables. To eat it increases the softness of the constitution and helps sufferers from delirium. But it dries up the semen and lessens the desire for sexual intercourse. Constant eating of lettuce weakens the sight.

Khashkhásh — Poppy

Poppies are cold & dry in the second degree. They produce intoxication and sleep.

Khaṭmí — Marsh Mallow

The Marsh Mallow is moderately hot. A decoction of the roots helps cases of tenesmus and looseness of the bowel. The seeds are used in softening enemas.

Khall — Vinegar

Vinegar is composed of heat & cold, but the cold is predominant. It is good for inflammation of the stomach. It does harm to the splenic humour and opposes phlegm. It benefits erysipelas, herpes, scabies and burns. Combined with an ointment of roses and their infusion it is good for hot headaches. To gargle with vinegar helps toothache and relieves pain, whether hot or cold. It causes burning of the anus, but helps digestion.

Said the Prophet: The comfort of Man is vinegar. Muslim relates this tradition. An apochryphal saying is also related: God is blessed in vinegar, for verily it was the seasoning of the prophets before me. And al-Bayhaqi reports this tradition: A house which contains vinegar will never suffer from poverty.

From vinegar is made a syrup called oxymel and a conserve of roses, called in 'Iraq Syrup of Vinegar. It protects the health of those with hot constitutions and helps infected fevers. It diminishes the semen and to take it at breakfast diminishes the procreative powers.

Khamr — Wine

Wine is prepared from special grapes. The author of this treatise points out that this is the opinion of al-Ḥanafí. But the view of the majority of religious teachers is that any thing that intoxicates is to be called wine, as has been proved and discussed in the chapter relative to drinking.

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Khamat

Abu 'Ubayda says that the word Khamat can be applied to any tree with thorns. But others say that the word is applied only to the aloes bush. I have already described the aloes tree and that is enough for a description of the Khamat too.

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See folio 36

Khilál — Toothpick

See folio 36

There is no need to add to the description of this, already given under the heading of aloes-wood.

Khiyár — Cucumber

The species of cucumber called Khiyár is colder & thicker than the species called Qithá'. The best kind has small seeds. It should be eaten with honey. The pith is the best part.

Khiyár Shanbar — Cassia

Cassia contains heat. It sets up a flow of spleen and bile. To gargle with cassia and milk is good for swellings of the throat. With cassia repletion of the stomach is removed. Cassia is corrected with the ointment of almonds. It also enters into various decoctions, enemas, and linctuses.

*Letter D*Dársíní — Cinnamon

Cinnamon is hot & dry in the third degree. It contains within it a fragrance which strengthens the stomach. A mouthwash containing cinnamon on an empty stomach is good for dimness of vision. Cinnamon also adds strength to ointments.

Dárúnaj — Doronicum

Doronicum is dry in the second degree. It brightens the vision, increases the menses and the urine, and to eat it augments the softness of the constitution. It is used in decoctant lotions, infusions and powders.

Dabas — Syrup of Grapes

Syrup of grapes is hot & damp. It generates turbid blood, but this can be corrected with almonds, poppies, and oil of sesame.

When 'Umr went to Syria, he found people preparing a syrup of grapes. He asked about it and was told that it was being made from grape juice and that they cooked it until one third had boiled away. So then he said: Verily the unlawfulness of it has departed and only the lawful part is left. For indeed its violence has departed and its pleasing smell remains. So command the troops of the Moslems to drink it and gain strength.

Ibn Khalífi has reported this story in his brief History of the Conquest of Syria.

Dajáj — Chicken

Chicken is the best of bird-meats. It is hot & damp in the first degree. It is light in the stomach, quickly digested, and good for the humours. It increases the brain and semen and renders beautiful the complexion. It strengthens the intelligence of anyone who eats regularly of it. But it causes gout. The best chicken is a hen that has never laid an egg.

A cock is hotter and less damp. An old bird is a remedy for colic and impotency. It is quickly digested and is full of nourishment.

Folio 58

Said the Prophet: Whenever you hear the crowing of a cock, then praise God for its excellence, for verily it has seen an angel.

Among the sound traditions is one that says that the Prophet eat chicken meat and chicken soup.

Chicken soothes heart-burn, says Ibn ul-Baytár. Its flesh is quickly digested, softens the constitution, and generates much blood.

Letter Dh

Dhabáb — Fly

Physicians have said nothing about flies, except that they are of great use if rubbed on to the bites of wasps and scorpions and that swellings of the eye-lids are cured if rubbed with them.

Said the Prophet: If a fly fall into the drink of any one of you, first drown it and then remove it. For verily in one of its wings is disease and in the other healing. This is a tradition reported by Muslim. Said al-Bukhárí: If a fly fall into the cup of anyone, let him put a lid over it.

According to the report of Ibn Mája and Abu Dáwúd the poison resides in the front wings and the healing power in the hind wings. Al-Kharrábi relates that some persons who were ill disposed towards him commented upon this tradition and said: How are sickness and healing concentrated in the wings of a fly? And how do you know that the front wings carry disease and the hinder wings healing? And he replied: This is the question of a fool or at least of one who approaches foolishness. For verily He who renews the soul or the common soul of animals, even He has concentrated in it a quality midway between heat and cold and between damp and dry. Yet these temperaments are mutually opposed. And if God has created a thousand conditions in between them, then it surely cannot be denied that He has concentrated the poison and the remedy in different animals. Take for example the bee. He has inspired it to build its house of wax and to make honey therein. Similarly He has inspired the snipe to conserve its powers until it has need of them. He it is who has created the fly and has given it the gift of a back wing and a front wing. And in every thing there is proof of the Unity of God, as I maintain.

Folio 59

Physicians have written that the fly known as the Spanish Fly has a poison in one wing and the antidote in the other.

Dhahab — Gold

Gold is evenly balanced. It contains a delicate heat. It enters into carminatives and strengthens the heart. It is good for the mouth and to hold it in the mouth decreases pain in the throat. Used as a cautery it does not blister and heals rapidly.

The Prophet has forbidden the use of gold or silver vessels, but has permitted their use as medicines.

Letter R

Ráwand — Rhubarb

Rhubarb is hot & dry, though some say cold. The best is fresh and free of root. It is aperient for stoppages of the liver; and it helps chronic fevers and those afflicted with dropsy.

Ratb — Fresh Dates

See folio 43

These have already been described under the heading of Dried Dates under letter T.

Fresh Dates are hot & moist. They generate wind. They rectify a hot constitution when combined with an oxymel or with bitter pomegranites.

It has been forbidden by the Prophet to add fresh dates to any infusion.

Rummán — Pomegranites

Quran 55.68

Said Almighty God: In both are fruits and palms and pomegranites.

The sweet pomegranite is hot & wet. To drink it cuts coughs. To eat it after food prevents corruption in the stomach. The best kind of pomegranite is the Imlísi.

The bitter pomegranite is cold & dry. It is good for bile. From it is made the Syrup of Pomegranites seasoned with mint. This checks vomiting and strengthens the stomach.

The bitter-sweet pomegranite is intermediate.

All species of pomegranites quieten down palpitations.

Folio 60

Abu Nu'aim relates the tradition which he heard from Anas that the Prophet was asked about pomegranites and that he replied: There is no pomegranite which has not within it a seed of the pomegranite of Paradise. And another tradition says: No pomegranite ripens without a drop of the water of Paradise. And yet another tradition runs: No man has eaten of pomegranites without that his heart turns and Satan flies from him. And here is a tradition from 'Alí. He said: Whosoever eats pomegranites, the light of God is in his heart.

Whenever Bin 'Abbás found a pomegranite seed, he used to take it and eat it. People asked him why he did so and he replied: I verily believe that there is not upon the Earth a pomegranite fertilised except by a seed from the seeds of Paradise, and perhaps this is that seed.

The pomegranite has various effects upon a man. To eat the pith dyes the stomach green. Again, al-Amadí said that he heard Ibn Buṭlán say: If anyone eats the stalks of pomegranites for three days, he will be free from ophthalmia for a year. It is also said that he who eats three pomegranites in a year will be free from ophthalmia for that year.

Ramal — Sand

Said the Prophet: If you bury in the sand anyone suffering from dropsy, his disease will decrease and will not return.

Rihán — Sweet Basil

Basil is hot. Its smell strengthens the heart. A sprinkling of basil and water produces sleep.

Al-Bukhári reports the saying of the Prophet: Whoever is offered sweet basil should not refuse it, for it is light to carry and gives forth a pleasing smell.

Letter Z

Zubd — Butter

Butter is hot & wet in the first degree. It is a decoctant and a solvent. The best butter is fresh butter. It is beneficial for constipation and a dry cough, but it weakens the desire for food. Butter drives away the depraved appetites of the pregnant when dried with honey and dates.

Folio 61

Abu Dáwúd relates that 'Alí used to like butter with dates. And Abu Nu'aim relates that the Prophet once said to 'Ayesha: I love you more than I do butter with honey.

Zabíb — Dried Grapes

The best dried grapes or currants are the big ones with much flesh and small stones.

Currants are hot & damp. They are warming, thirst-making, and fatten cold bodies. Combined with oxymel they rectify hot constitutions. The seeds are irritating to the stomach, but are beneficial in powders made from seeds of the bitter pomegranite.

It is related of Tamím al-Dá'í that he once presented the Prophet with some currants. After they were placed within his hands, he said to his Companions: Eat. And they rejoiced in a meal of currants.

Currants drive away fatigue, slow down anger, tighten up the nerves, make intercourse pleasant, drive out phlegm, and clear the complexion. Said 'Alí: Whoever eats daily twenty-one red currants will never see in his body anything which displeases him. Both these traditions are reported by Abu Nu'aim.

It is related of Bin 'Abbás that he said: Eat currants, but spit out the stones. For in the stones there is disease, but in the flesh there is healing. And from the same source we learn that the Prophet used to have currants put in to soak for him and that he used to drink it on that day or the next. He would then order the rest to be drunk or thrown away.

Tradition relates that a servant was once thirsty, but the Prophet forbade him to mix dates and currants and to put them to soak in the same water. This is a tradition from al-Bukhári.

Said al-Zuhrí: I love to keep the traditions and therefore I eat currants. And indeed al-Zuhrí used to eat currants and used to refuse to eat bitter apples.

Verily the eating of currants is more rectifying than the eating of dates. And he who takes currants, pistachio centres, and beads of gum every day upon an empty stomach, verily his brain is strong.

Zaqqúm

Quran 37.62

This is the name of a gum in the Hedjaz. Almighty God has said that the Zaqqúm tree is the future food of sinners.

Folio 62

Z'afrán — Saffron

Saffron is hot & dry. It is a carminative and strengthens the soul. Bin 'Umr reports the tradition that the Prophet forbade the use of garments dyed with saffron etc. to be worn during the month of Moharram. This tradition is related by al-Bukhári. And the reason is because saffron strengthens the essence of the soul and gives aid to sexual intercourse. And sexual intercourse is forbidden during Moharram.

Zanjabíl — Ginger

Ginger is mentioned in the Quran.

See Quran 76.17
"And they shall be made to drink therein a cup the admixture of which shall be ginger."

Ginger is hot & dry in the third degree and dry in the second. It contains excess of damp. It is an aid to digestion, strengthens sexual intercourse, and dissolves wind. If the purge turbith is weak or if there is oedema, then its reaction is strengthened by the addition of ginger. It renders fluid the thickness of phlegm. A confection of ginger soothes the stomach. It is a help in old age.

From Abu Sa'íd comes the story that a Byzantine emperor once gave to the Prophet a jar containing ginger and that he made all of his Companions eat a piece of it.

Zayt wa Zaytún — Olives & Olive Oil

These are damp for the bowels. The oil if squeezed from fresh olives, is cold & dry. The oil taken from fully matured olives is hot & damp in moderation. The older that it is the hotter it becomes.

Olive oil as an ointment strengthens the hair and the limbs and delays old age. To drink the oil is good in cases of poisoning. It moves the bowels, soothes pains, expels worms, and has many other uses. All ointments weaken the stomach, except that of olive oil. The best kind of olive oil is known as Infáq.

For the phrase "Blessed Tree" see Quran 24.35

From Bin 'Umr comes this apochryphal traditional saying: Use olive oil and anoint yourself with it because it is from the Blessed Tree. Al-Bayhaqi also reports this saying.

Quran 23.20

With regard to the olive tree God has said: And a tree that grows out of Mt. Sinai which produces oil and a condiment for those who eat. For olive oil is the supreme seasoning.

Again, al-Tirmidhí has said: Eat olive oil and anoint yourself with it.

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And from 'Alqama bin 'Amar comes the saying: Yours be olive oil of every sort and anoint yourself with it, for it is a great help for piles. Ibn ul-Júzi reports this tradition.

Traditionally whosoever anoints himself with olive oil, to him Satan does not come near. And indeed the Prophet used to praise olives and saffron for cases of pleurisy. He used to say that olives are the theriacum of the poor.

The green olive is cold & dry and very nourishing. It strengthens the stomach, pushes a man to venery, and opposes the intoxication by vapours.

The black olive, is hot & dry. It generates spleen and is bad for the stomach.

Salted olives are good for burns from fire. To chew leaves from the olive tree is very good for apthous stomatitis, rodent ulcerations, herpetiform eruptions, and urticaria.

Letter S

Sabastán — Sebestens

Sebestens is moderate. A gargle is softening for the throat and belly. It is a component of decoctions and enemata and of preparations made by boiling.

Sidr — Lote Tree

Washing with this helps the head more than anything else. It drives away scurf. The Prophet mentions it with regard to the washing of the dead. Almighty God, too, has spoken of it.

Quran 53.14 & 16
Quran 56.28

Safarjal — Quince

Quince is cold & dry and very astringent for the stomach. It checks the flow of the menses. To eat quince after food softens the belly, but excess generates colic. Quince wine is good for coughs and sore throats. From quince is made the Scented Syrup and the Simple Syrup, the Purgative Quince Electuary, the Astringent Electuary, the Syrup of Lime & Quince, and the Syrup of Raw Quince. An ointment of quince sustains the veins, strengthens the stomach, is a tonic for the heart, and benefits the soul. Scented quince combined with amber is even more powerful.

An apochryphal saying is reported by Anas: Eat quince when the stomach is empty.

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Said Ṭalḥa: The Prophet passed over to me a single quince saying; Take this, for verily it makes the heart tender. Ibn Māja reports this saying and also the following: The Prophet said: Eat quince, for it sweetens the heart. For God has sent no prophet as His messenger without feeding him on the quince of Paradise. For quince increases his strength up to the strength of forty men. And from the same source comes this tradition: Feed quince to your pregnant women, for it makes the heart tender and makes the heart better. By 'makes the heart tender' he means that quince gives an excellence and ability to the heart.

Sukar — Sugar

Sugar is hot & damp. It scours phlegm and softens the belly. Brown sugar is more lenitive. It carries the potency of a drug to the furthest point of an organ.

As for sugar-cane, in it there is much excess of damp. It very often generates scabs.

Sakk — Myrobalan

Myrobalan strengthens the stomach and removes the smell of sweat.

There is a tradition reported by Ibn ali Shabayba that the Prophet found myrobalan very agreeable.

Salwa — Quail

Quran 2.57

Said Almighty God: We have sent down to them manna and quails. The property of quails is hot & dry and it is said to be not excessive.

Quails come from Cathay. Those that survive are the white ones and those which do not survive are green. Their medicinal properties are greater or less according to upon which trees they alight.

The flesh of quails is good for the chest and beneficial for coughs. It contains a detergent property.

Quails are birds which come from the sea. To eat them softens an unfeeling heart. They produce excellent chyme and are beneficial alike to those in good health and to the convalescent.

The temperament of the meat of quails is near to that of chickens.

Quails are called Victims of Thunder because if a quail hears thunder, it expires.

Samáq — Sumach

Sumach is cold & dry & astringent. It stains the stomach. It also excites the appetite.

Saman — Rancid Butter: "Ghi"

Ghi is hot & damp. It is the most fatty of all condiments. It is harmful to the stomach. Rancid butter derived from cows' milk when mixed with bees' honey is an antidote to poisons if swallowed.

Said the Prophet: Cows' milk is healing and rancid butter from it is a medicine. There is a traditional saying: Yours be cows' milk, for it is a composition of all grasses.

Folio 65

Said 'Alí: Mankind will never find anything more excellent than ghi. Abu Nu'aim reports this tradition.

Samak — Fish

The best fish is one of medium size, found in fresh water, and one which feeds upon plants and not upon mud.

Fresh fish is cold & wet, difficult to digest, a generator of phlegm, and a correctant of hot constitutions.

Salt fish is hot & dry and generates scabs, itch, and piles.

Fishes have many bones.

Jews do not eat fish.

Sanna — Senna

Senna is hot & dry in the first degree.

Senna is plentiful in Mecca (may this city be glorified by God) and therefore physicians choose Meccan senna. For it is the most excellent of the species.

Bin Mája relates the tradition of the Prophet that he said: Yours be senna and sanút. For in these two is found healing from every disease except the Swelling. This saying is similar to what the Prophet said about

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coriander: In it is healing from every disease except the Swelling. This applies to most medicines and adjuvants.

The most excellent of the actions of senna is to strengthen the heart and to set up a flow without violence. And because of its nobility and many uses physicians have named it The Glory of Drugs. It is included in purgative infusions, decoctions, pills, enemata, and powders. It is included because of the beauty of its purgative powers. For it sets bile, spleen and phlegm aflowing and has an influence upon the humours in the very depths of the joints. Hence it is used for pains in the joints and for cases of idiocy. Avicenna includes it among his cardiac drugs or cordials.

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Among the traditional sayings of the Prophet is his question: With what do you move your bowels? And with what do you set up a flow from your belly? 'Ayesha replied: With euphorbia. And he said: That is a disease and as hot as fire. Rather use senna. And there is another saying of the Prophet: If there is any remedy against Death, it is senna, the gladdenner, the graceful one. The clear meaning and proof of these statements is given by 'Alí who gives us information upon many scientific points. He says that euphorbia is a medicine opposed to the active principle of drugs that cause a flow and that it is hot & dry in the fourth degree. Physicians have now abandoned the use of it because of its danger and the violence of the flow.

And as for the word 'sanút', some say it means 'honey' and some say 'a syrup of Meccan fat'. Others say that it is a seed similar to cummin. This is the view of Ibn ul-A'rábí. It is said to be the same as Cummin of Kerman. It is also said to be Fennel. Others say that it is something similar to this. Yet others say that the word means 'a date'. While yet others say that it means honey which is carried in leather bottles containing fat. Al-Muwaffaq 'Abd-ul-Latíf agrees with this and maintains that the mixer of fats mixes ground-up senna with this honey and that this mixture rectifies the flows and causes a stream of catarrh and acquires damp and an oil.

Anas reports the tradition of the Prophet that he said: Three things are remedies for every disease except The Swelling- senna and sanút. And they said: As for senna we know it. But what is sanút? And he replied: If God wills, verily you will know. Said Mohamed: I have forgotten the third thing.

A draught of a decoction of senna is more rectifying than a draught of powdered senna. The dose of powdered senna is from one to three drachms and of the decoction from seven to ten. To add to a decoction of senna violet blossom and stoned red raisins is even more rectifying.

Folio 67

Sawíq — Flour

A much used flour is barley meal. This is colder than wheaten flour. It is wind-making and astringent. It may be mixed with honey and is then a good food for the feverish. It strengthens the stomach and relieves thirst and sorrow. It enters into some kinds of plasters.

Sawák — Toothpick

See folio 36

This has already been discussed under the heading of arák or aloes-wood.

*Letter Sh*Shátarah — Fumitory

In fumitory is heat & dryness. Its special property is to cleanse the blood and set flowing inflamed humours. And in a similar manner it is beneficial for scabs and itch.

Said Rhazes: Fumitory is a solvent which makes to flow the inflamed humours and is also good for scabs and pruritus. The dose for each of these is from four to seven drachms.

I maintain that this is the best rectifier of all purges, but it is essential to add olive oil and sugar.

Shabram — Euphorbia

Euphorbia is hot & dry in the fourth degree. It sets up a flow of phlegm and spleen, being speedy and a solvent. An overdose is fatal and for that reason the Prophet has called it in the story of 'Ayesha, related above, as hot as fire. And therefore it must not be used until it has been soaked in fresh milk more than once.

The dose is one qíráṭ to four dániqs or even less. It is a dangerous drug and physicians have given up the use of it.

Shaḥam — Suet

Suet renders the eater hot & damp. When suet is old, its heat is more violent. Suet from a male animal has a more violent heat than suet from a female.

Jews do not eat suet.

Sha'ír — Barley

Barley is cold & dry in the first degree. The best barley is white. As a food barley ranks below wheat. Barley-water is good for coughs and roughness of the throat. It is a diuretic: it loosens the stomach: it quenches thirst: and it allays heat while it dissolves it. Barley-water is a better food than a barley ptisan.

Said Hippocrates: In barley water there are ten good properties for it has a stickiness combined with a smoothness. It is the best food in hot diseases.

'Ayshea reports that whenever any one of the household of the Prophet used to suffer from a febrile pain, he used to order barley soup and this was prepared for them. This tradition comes from Ibn Mája.

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Shaljam, also called Alift or Lift with the 'a' dropped at the beginning — Turnip

The continued eating of turnips is good for vision. A decoction of turnips helps coldness of the hands and feet due to cold weather. The eating of turnips also increases the semen.

Letter S

Ṣabir — Aloes

Aloes is a plant which grows, is cut, shrinks, and is left until dry. The best aloes are brought from Socotra, an island off the coast of Yemen.

Aloes are hot & dry in the second degree. If mixed with drugs, they take away their harmful effects. They also remove swelling of the eye-lids, open obstructions in the liver, drive away jaundice, and gently help ulceration of the stomach.

‘Uthmán ibn ‘Affán reports the tradition that a man complained to the Prophet about his eyes. He was then engaged in the Pilgrimage. The Prophet said to him: Cover them with aloes. Salam also reports this tradition. And al-Tirmidhī writes: Lo, there are two commands for healing — aloes and branding.

Ṣa‘tar — Thyme

Thyme is cold & dry in the third degree. It drives away wind, dissolves the causes of flatus, digests heavy food, beautifies the complexion, increases the urine and menses, benefits cold in the stomach and liver, and when drunk kills worms and tapeworms.

Ibn ul-Júzí reports the tradition: They fumigated their houses with thyme and frank incense.

Ṣandal — Sanders or Sandal Wood

Sandal wood is cold & dry in the second degree. It is good for the eye-lids. To smell sandal-wood, vinegar, and rose water cures a headache. To drink it strengthens the liver and quenches thirst. It is used in bitter infusions.

The best sandal-wood comes from Macassar.

Ṣanúbar — Fir

The seeds of the fir are hot & wet. They are heating. They increase the semen and the desire for sexual intercourse.

Letter Z

Zá‘in — Sheep

Mutton is better food than goat. It is hotter and damper.
I hope to discuss this subject further under the heading of Meat.

Zabb — Lizard

The flesh of the lizard is hot & dry. It stimulates the semen.
Said the Prophet: The Lizard is not known in the land of my people and therefore it does not interest me.

Said al-Khálid: So they slaughtered it and eat it, and the Prophet watched. This tradition is reported by al-Bukhári and by Muslim.

Said Bin 'Umr: The Prophet was asked about the lizard. And he replied: Do not eat it, but also do not make it unlawful.

Said Jábir: The Prophet came across a lizard, but did not eat it saying: I fear lest it be a person who has transmigrated into this creature.

Zara' — The Udder

To eat the udder increases the milk of a woman.

Zarí'

This is a bitter, fetid plant.

Quran 88.6

Said Almighty God: There is no food for them except zarí'.

Said Mujáhid: Zarí' is the same as the plant called Shabraq and that is the same as Sutum.

Zifdi' — Frog

Said Avicenna: The eating of the flesh of frogs causes swelling of the body and changes its colour. It ruins the semen for ever. Hence physicians have given up the use of frogs' flesh.

It has been said previously that once a physician spoke about it as a medicine for the Prophet, but the Prophet forbade him to kill it. This tradition is given by Abu Dáwúd and by al-Nasá'í. From Abu Haríra comes the report that the Prophet forbade all impure medicines, such as the lizard and whatever resembles it. Abu Dáwúd also reports this tradition.

Letter T

Ṭabáshír — Bamboo Concretions

Bamboo Concretions are cold & dry. They strengthen the heart and remove flux and thirst.

Ṭahál — Spleen

Spleen is bad meat, for it generates the splenic humour.

Said the Prophet: Two kinds of blood are permissible for us, that of the liver and that of the spleen. And two kinds of dead creatures are permitted to us, fishes and locusts.

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The meat of the spleen is hot & dry. It takes away the desire for food and removes the desire for sexual intercourse. If eaten with celery, the harm of it is removed. If eaten before a medicine, it will numb the sense of taste.

Ṭalh — Banana

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See Quran 56.29

This fruit is also called Móz under which name it will be discussed. Almighty God has made mention of it.

Ṭala' — Fruit of the Palm Tree or Spadix

The spadix is the product of the palm. The envelope that surrounds the fruit is called al-kufrá. Others say that the word tala' means the pollen with which the palm is impregnated.

Quran 50.10

Said Almighty God: For them there is the fruit of the palm tree, closely set one upon another and heaped up.

With regard to palm blossom Ibn 'Abd-Ullah said: I was once walking with the Prophet when we saw some men impregnating the palms. He asked: What are these men doing? And they said: They are taking from the male palm and impregnating the female. He said: I do not think that this is of any use. His remark reaches their ears and they gave up what they were doing. And that year the palm trees bore no fruit. When the Prophet heard this he said: Indeed I only supposed that this was of no use; so continue to do it. Verily I am but a human being like you and my supposition may hit the mark or miss. But when I say "Said Almighty God", then accept it. For I do not lie about God.

Said al-Báqúsí: Fruit of the palm tree increases sexual intercourse. It is said that if a woman insert some into her vagina before intercourse, her pregnancy will be easy.

The fruit of the palm tree is cold & damp. It is rectified by dates.

Said 'Alí according to tradition: Pay honour to your aunt the palm tree, for it has been created from the earth from which Adam was created.

Said the Prophet: Tell me which of the trees resembles a Moslem. And they named various trees of the desert. But he said: No, it is the palm tree. Al-Bukhárí reports this tradition.

Ṭayn — Clay

Quran 23.12

Almighty God has made mention of this when He said: Verily we have created man of an extract of clay.

There are two kinds of clay—terra sigillata and Armenian Bole. Both are styptic for haemorrhage.

Folio 71

Ṭayyib — Perfume

See folio 93

Perfume will be discussed under the heading of Musk.

Arab scent is very pungent and has already been described.

Said the Prophet: There are three things in your world that I like—women and scent.

Letter Ẓ

Ẓafár — Unguis odoratus

Ẓafár is a hard bone. The smoke of it is good for hysteria.

To insert this bone into the vagina after the monthly period is good for pregnancy.

Among the sound traditions is the saying of Umm 'Aṭṭayat: Permission was given to us when we bathed after the monthly period, to use a little costus or ẓafár.

Letter ‘Ain

‘Ajwat — Medina Dates

See folios 43 & 44 Al-Bukh^har^hí has classified these as a magical drug. A description of them has already been given under the heading of Tamr or Dates in general.

‘Adas — Lentils

Of lentils the best is the most rapid to be made eatable. All lentils contain coldness and dryness. To eat them produces dimness of vision. They are bad for the stomach and produce wind. Lentils soaked in water are good for small-pox. They are rectified by cooking with beet-root. Their opposites are sumach, olives, and coriander.

Tradition says that to eat lentils makes the heart sympathetic, causes tears in the eyes, and takes away pride. Al-Bayhaq^hí reports this tradition.

‘Asal — Honey

Al-Bukh^har^hí has classified honey as a medicine.

Quran 16.69 Said Almighty God: There comes forth from within a beverage of many colours in which there is healing for men.

Abu Sa‘^hid reports the tradition that a certain man came to the Prophet and said: Verily the bowels of my brother are relaxed. The Prophet replied: Make him take honey. So the man’s brother went away. Again he came and said: I have given him to eat and he is no better. And twice more he returned. On the third and fourth occasion the Prophet said: God is truth; the belly of your brother has lied. So he gave him yet again honey to eat and he was cured. Al-Bukh^har^hí also reports this story.

Folio 72 Muslim writes: Verily my brother was squeamish in his belly, his digestion was upset, and his stomach was ailing. His squeamishness was disturbing him. So the saying “The belly of your brother has lied” implied that it was not enough to eat honey only once or twice. For that man’s diarrhoea was the flux. So the Prophet prescribed honey for him. For it is the nature of honey to drive away the residue of what is collected in the stomach and bowel.

Now there is another cause of diarrhoea. This is when damp sticks in the bowel and there is an interference with absorption. This disease is known as *Lubricitas Intestinatorum* or Slippery Diarrhoea. In this disease honey expels the damp. For when honey is eaten, the damp is expelled and caused to pass down. And so a cure takes place. Hence the diarrhoea increases after the first or second dose. Yet it is one of the best treatments, especially if the honey is mixed with hot water.

I maintain that the majority of doctors are agreed upon this. And hence they say that the constitution requires help to produce several evacuations in this manner. This is one type of diarrhoea. And in this type many doctors err. For they think in their ignorance that the patient requires medicine to check the diarrhoea. And so it needs must be that the more of an astringent medicine that the physician gives to check it, the more the patient suffers, until God sends him a clever physician to cure him.

And this proves that the Prophet knew all diseases and their cures and the medicines suitable for them. So the blessing of God be upon him and his Companions and his Women-folk and his Assembly and the People of his Household.

Said al-Qāzī ‘Ayáz: By his saying “God is truth; the belly of your brother has lied” the Prophet is referring to the saying of God: In it there is healing for men. And so say Bin Mas‘úd and Ibn ‘Abbás and al-Hassan. Some have said that this verse refers to the Quran itself. This was the interpretation of Mujáhid. But the sequence shows that the real meaning is honey.

Folio 73

Said Ibn Mája, reporting a tradition from Abu Harira which is apochryphal: Whosoever eats honey three times a month will meet with no great disaster.

Said the Prophet: For you treatment is twofold—honey and the Quran. Ibn Mája also reports this saying.

Said Jábir: I heard the Prophet say: If among your remedies there is any one thing excelling all other things, it is the employment of scarification and the eating of honey. This tradition is reported by al-Bukhárí and by Muslim.

Said ‘Ayesha: How the Prophet liked to eat honey. Another time ‘Ayesha said: The Prophet indeed loved to eat sweetmeats and honey. Al-Bukhárí has extracted these sayings.

Honey is hot & dry in the second degree. The best of all honies is that made in the spring, next the honey of summer, and last of all the honey of winter.

All physicians agree that honey is the best treatment for mankind because it contains detergent and tonic properties and is the best of foods. It also strengthens the stomach and creates an appetite.

Honey is good for the aged and for sufferers with phlegm. It softens the constitution. It is also good for the bites of mad dogs if used as a plaster. If after eating poisonous mushrooms it is taken in hot water, the sufferer will be cured. Honey preserves the strength of electuaries etc., as is a matter of experience. It also preserves fresh meat up to three months and cucumber and cassia up to six months. Hence it is named The Strong Preservative.

If the body is speared with honey, lice will be killed. It softens the hair, makes it grow longer and makes it more beautiful. An eye salve of honey brightens vision. Used as a mouth-wash it protects the health of the gums and whitens the teeth. It is the food of foods, the drink of drinks, and the drug of drugs.

Folio 74

Sweetmeats and cakes made with honey retains their properties. Honey is harmful to bile, but if used with vinegar the harm disappears and its virtues return. To lick honey on an empty stomach washes away a depraved appetite and opens obstructions of the liver, kidneys and bladder. No better food has ever been created for us.

Said ‘Abd-ul-Latíf: In many diseases honey is better than sugar, because it is an aperient, a furbisher, a solvent, a resolvent, and an abluent. All these actions are weaker in sugar. Sugar is more relaxing for the stomach and this is not so in honey. Sugar is superior in only two respects: it is less sweet and less vehement. Certain Moorish doctors have written a Discourse on Honey and declared that it is preferable to sugar.

The Prophet of God used to drink every day a beaker of honey and water upon an empty stomach. This was wonderfully wise for the preservation of health.

The Prophet used to guard his health in many ways. Among them was his drinking of an infusion of dry grapes and his eating of dried dates for his meals. Another way was his use of perfumes, ointments, and collyriums for his eyes. And another was his habit of going in to his women. How proper was his way of living and how excellent.

In the saying of the Prophet "For you there are two cures" he classed together human medicine and divine medicine, the natural factor and the spiritual factor, remedies for the body and remedies for the soul, earthly causes and heavenly causes. This is indeed a subtle secret that a man should not be satisfied with the Quran alone and abandon all effort. Nay rather, he should act as he is instructed to act and should strive for his daily bread according to his predestination. At the same time he should seek the pardon of God and ask for success in what he is, just as the farmer does who ploughs the earth and plants his seeds and then prays to the Creator to drive away the blight and to make the rain descend. After this he can do nothing but put his trust in God, the Glorious and the Almighty, that he will accomplish his granting of what is conducive to health and of his with-holding what is required for the avoidance of harm.

Some theologians maintain that what the Prophet meant by "For you are two cures in honey" is that in honey there is a cure for disease and misfortune just as the Quran is the cure for obstructions by doubts and difficulties.

'Ashaba — Asclepiadin

This is a species of tree known as al-'Ushar and is called Sugar of al-'Ushar.

It is a help for dropsy and is good for the stomach and liver.

'Aşfür — Sparrow

The sparrow is hot & dry. It excites the semen and increases it in sexual intercourse.

The Prophet has forbidden the killing of sparrows without good reason.

'Aqíq — Cornelian

Said Aristotle: Whoever wears a ring with a cornelian set in it, protects himself from the fear of death; and whoever drinks while wearing it, checks haemorrhage. Tradition says: Use a cornelian in your ring and you will never see poverty.

'Anbar — Amber

Amber is hot & dry. It strengthens the heart and the brain and furbishes the senses. Cooked with oil of roses it helps pain in the heart. Amber has been called The King of Perfumes.

Said Jábir: The sea cast up for us a large fish, known as Amber, and we eat of it for half a month.

‘Anáb — Zizyphus

Zizyphus is hot and contains damp. To drink it is beneficial for small pox and measles. It quietens the boiling of the blood. It is used in decoctions, infusions, boiled preparations and enemas.

‘Anab — Grapes

The best grape is the white Persian grape, then the red, and then the black.

The pulp of the grape is hot & damp; the skin and the pips are inclined to be cold and dry.

Grapes are an excellent food, being best and most laudable when ripe. The most excellent of all are the last of the harvest. On the other hand the moisture of grapes causes flatus. To eat too many sets up a thirst which can be remedied by the bitter pomegranite. If vomiting is caused, the remedy is seeds of sumach.

Folio 76

Tradition relates that the Prophet loved grapes and melons.

‘Aud — Aloes-wood

The best aloes-wood is the Qamári and the best of this is blue in colour. Aloes-wood is hot & dry. It strengthens the heart and the senses.

Al-‘Aud is also called al-‘Alút.

Muslim reports that the Prophet used to burn wood of aloes unmixed with any wood except camphor.

Indian Aloes is another name for Costus.

See folio 78

Said the Prophet: In aloes-wood there are seven remedies. As a snuff it is good for the disease called al-Ghudrah. It is also efficacious for cases of pleurisy. Al-Bukhári reports this tradition. And if God will, I will discuss it further under the letter Q.

Aloes-wood contains heat and helps vomiting and is beneficial for phlegm and coughs.

*Letter Gh*Gháliya — Civet

Civet quietens a headache, strengthens the heart, and benefits palpitations. A pessary of it helps pregnancy.

The Prophet used to like civet and to say: Such is not to be neglected.

Ghazál — Young Gazelle

The flesh of the young gazelle is hot and dry. Its meat is the best of game and the most delicious. It is a dessicant though quick to be digested.

Ghuráb — Crow

Crows are of four kinds. One is black and big. Another is black and white. All are eaters of carrion. Their flesh is forbidden as food.

Said the Prophet: There are five things that are to be killed whether a man is without or within the Precincts. One of these is the crow. And he called it a reprobate.

A third kind of crow is the corn-crow. He is known as al-Zágh. He eats only corn and is a pleasant sandy colour.

The fourth kind is called al-Ghudáf. He too is pleasant and of a sandy colour and some say he is edible and others say no.

But all kinds of crows make bad meat, difficult to digest and generators of spleen and leprosy. Physicians forbid them.

Letter F

Fághiya — Henna Blossom

Henna blossom is good for hot swellings. If wrapped up within wool, it will check moths.

In the Sh'ab-ul-Aymán there is an apochryphal tradition related by Burayda. The Prophet said: The Lord of Scented Blossoms in this World and the Next is the Blossom of Henna.

Anas relates that the Prophet loved scented blossoms, especially that of henna. Al-Bayhaqí relates this tradition.

Fajal — Radish

The food value of radishes is slight. They contain heat. They open obstructions in the liver. They are an aid, a help, and an auxilliary to digestion. Their own digestion is difficult. The eating of radishes generates lice.

Said Sa'íd bin al-Massiyib: He who delights in eating radishes and heeds not their smell, should remember the Prophet whenever he first nibbles or eats one.

Fistaq — Pistachio Nut

The pistachio nut is hot & dry. The red fibrous envelope checks vomiting and diarrhoea. It is said that if a man eat the heart of a pistachio nut with egg yoke, he will thrive and his heart grow strong.

Fizza — Silver

Silver strengthens the heart of the eater. It is good for palpitations. The use of vessels made of silver is unlawful.

Faqqá' — Beer

Beer is bad for the stomach and nerves. It causes wind.

Filfil — Pepper

Pepper is hot & dry in the fourth degree. It is a calefacient and a resolvent of wind.

Letter Q

Qithá — Cucumber

Cucumber is cold & damp in the second degree. It is best when ripe. It assuages heat. It is lighter than the species called Khiyár. It is a diuretic.

The Prophet used to eat cucumber with green dates.

Said 'Ayesha: My mother treated me with all kinds of things, yet I put on no weight. So I was given cucumber with green dates. Then I became as fat as it is good to be. Another version of this tradition is as follows: The Prophet ordered my parents to give me cucumber and green dates to eat and so I became fat.

In this there is proof of the legality to use medicine to make women fat.

Qara' — Pumpkin

Quran 2.61
& 37.146 Almighty God has mentioned the pumpkin in the story of Jona when He said: We caused to grow for him a gourd.

Folio 78 The pumpkin is cold & damp in the second degree. It generates a rectified humour. It is quickly eaten. It benefits coughs and it is the best of dishes for the feverish.

Muslim reports the tradition that the Prophet was very fond of dried pumpkin. He also reports that he once said: Theirs be pumpkins, for they stimulate the understanding and the brain. Said 'Ayesha: Whoever eats pumpkins and lentils together, his heart grows thin and his sexual powers increase.

If pumpkin is eaten with bitter pomegranites and sumach, bile is aided.

Qartás — Matting

Said al-Muwaffaq 'Abd-ul-Laṭif: This is a medicine made from papyrus grass mats. Galen lists it among the haemostatics and says that it is good for ulceration of the bowel.

See folio 39 Papyrus grass has already been discussed under the letter B.

Qasṭ — Costus

Costus is hot & dry in the second degree. It helps palsy, stimulates the semen, and is an antidote to the bites of vipers. To sniff it dissolves catarrh and an ointment of it helps lumbago.

Said the Prophet: It is most excellent if you be treated with cautery and costus. Al-Bukhārī extracted this saying.

In the linking together by the Prophet of scarification and costus there is a subtle secret. And it is this. If the scars of scarification are rubbed with costus, no mark of the scalpel will be left in the skin. This is one of the marvels of Medicine. If the scars do remain in the skin, you will often see them turn into leukoderma and vitiligo. For Nature abhors such marks. Where ever this fact is known, it is described together with scarification. And how very reliable it is.

Costus is also known as Indian Aloes. The Prophet called it by this name when he said: Submit to treatment with costus because of its many merits. Jābir relates the story thus: The Prophet entered into the tent of 'Ayesha and with her was a child with a bleeding nose. He said: What is this? And they replied: Verily the child has the disease called al-Ghudrah. And he said: Fie upon you: do not murder your children. How many times has al-Ghudrah or pains in the head happened to her child? So he took Indian costus, made it into a powder, and put it up the nostrils of the child. And 'Ayesha bade them do the same. And the child was cured. Some attributed it to a beneficial scarification.

The word "al-Ghudrah" means "pain in the throat". The term is also applied to a stirring up of blood in the throat of a man which causes harm to the tissues of the tongue, a part which physicians call the tonsils. These organs lie in the upper part of the throat upon the mouth of the wind-pipe. Women know them as Binát-ul-Aḥḥan or Daughters of the Ear. They treat them with their fingers to make them return to their proper situation. A further tradition says that the Prophet said: Do not hurt your children by lifting the uvula. Said Abu 'Ubayda: By lifting the uvula is meant that women remove this organ with their fingers.

Zaid bin Arqam reports the following tradition. The Prophet said: Treat cases of pleurisy with marine costus and olive oil. Now pleurisy is of two kinds. True Pleurisy is a hot swelling occurring in the membrane which lines the ribs. False Pleurisy has a similar pain occurring in the side, but due to thick wind in the lower parts within the peritoneal cavity. The pain of this is protracted, whereas the pain of True Pleurisy is a stabbing pain. Treatment will be found in the section allotted to those who have a looseness.

To return to costus. If it is ground up and mixed with olive oil and rubbed over the site of the pain or if it is licked, there is nothing more beneficial.

Said Masīḥ: Costus strengthens the internal organs and drives away wind. It is good for a case of pleurisy.

I may remark that Masīḥ is one of the most excellent of physicians and one of the most distinguished. He has written several works on Medicine. Ibn ul-Bayṭār mentions him in his *Jāmi'ul-Kabīr*.

Folio 8o

Qaşab — Reed

Among reeds is classed the Sugar Cane. This is hot & wet and benefits a cough. It furbishes damp and the bladder and has many uses.

Said al-Shāfi': There are three things which are a medicine of medicines — grapes, the milk of the she-camel three months delivered, and sugar-cane. If this last does not grow in your country, then I will not stay there.

It is said that he who sucks sugar after meals will have happiness all day long.

There is also a Persian cane which is dry and of little use. The Prophet has forbidden its use as a toothpick. And so has 'Umr. An apochryphal tradition says that those who use this cane as a toothpick inherit dental decay.

Qutun — Cotton

Cotton is hot and very strong in giving warmth. Clothes made of cotton are more heating than those made of linen.

A wine prepared from cotton eats up dead flesh in a wound.

Qanbīṭ — Cauliflower

Cauliflower is cold, dry & thick. It is difficult to digest. The eating of it produces darkness of vision.

Letter K

Káfúr — Camphor

Almighty God has made mention of Camphor in the chapter beginning "There surely came over man". The Prophet, too, has mentioned it.

Quran 76.5

Camphor is cold & dry in the third degree. It checks bleeding from the nose, strengthens the senses, and decreases the semen. The smell of camphor renders fat whoever drinks it. The weight of a barley-corn checks diarrhoea.

Kahruba — Yellow Amber

Yellow Amber is cold & dry. It strengthens the heart. It draws straws to itself, just like a magnet attracts steel.

See also Arák f. 36

Kabáth — Fruit of Aloes

Kabáth is the name given to the ripe fruit of the arák plant.

It is hot & dry. It strengthens the stomach. Its uses are the same as those of the arák plant itself.

Folio 81

Said Jábir: We were with the Prophet and we were gathering fruit of the aloes when he said: Let yours be the black ones. This is an excellent tradition. It is reported by al-Bukhári and by Muslim.

Kabr — Capers

Capers are resolvents and subtilants and are endowed with many faculties. They aid spleen.

Bin 'Abbás reports the following saying: The Prophet came out to us and said: Hell laughed and there came forth truffles: the Earth laughed and there came forth capers.

Kabd — Liver

The best of Livers is Chickens' liver, eaten with vinegar and coriander seeds. A person with a cold temperament should eat liver with caraway seeds.

Bin 'Umr reports the tradition that the Prophet said: Lawful for us are two dead things and two bloods — the blood of the liver and the blood of the spleen.

Kutm — Indigo Leaf

The action of indigo leaves resembles that of pepper seed. It excites to vomiting, but is good for cases of rabies. Mixed with henna it strengthens the hair.

See f. 53

It has already been described with Henna.

Katan — Flax

This is the coolest of clothing and the least likely to breed lice. The smoke of it dissolves catarrh.

Karafs — Parsley

Parsley is hot & dry. It stimulates sexual intercourse in both men and women. If animals eat it, their offspring is not born foolish and witless. Anyone who fears a scorpion bite should eat it, for it opens obstructions.

Traditions says that whosoever eats parsley and then goes to sleep, his breath will be sweet smelling and he will be free from toothache.

Kurráth — Leek

Leeks if cooked with meat rid it of greasiness. But the eating of them engenders nightmare and causes dimness of vision.

Tradition says that to eat leeks and then go to bed protects a man from piles. No king will receive a man who has eaten leeks. This tradition is reported by the author of al-Wasíla.

Kará' — Shins

Ox shins yield a liquid that is thick, pleasing and laudable with very little waste matter. It is good for the spitting of blood and for a cough.

Said the Prophet: If I were invited even to eat shins, I would not refuse.

Karam — Grape vine

Folio 82

The uses of the knotty parts whence the flowers spring, resemble those of the palm tree. Tradition says that the branches of the vine are like those of the palm tree and that the vine is the sister of the palm.

The temperament of the vine is cold & dry. Used as a plaster it is good for hot swellings.

Said the Prophet: Let none of you call the grape (al-'anab) a vine (al-karam). For the vine is a Moslem. But call the grape (al-'anab) the offspring of the branch of the vine (al-ḥablat) and call the branches of the vine as a whole the vine (al-karam).

Kamún — Cummin

Cummin is hot. It dissolves colic and drives away wind. If soaked in vinegar and then eaten, the desire for clay and soil is removed.

Tradition says that nothing enters the belly and does not suffer change excepting cummin.

Kamá't — Truffle

Truffles are cold & dry. The best kind are jug-shaped. Doctors agree that a soup of truffles furbishes vision.

Said the Prophet: Truffles are a manna of manna; truffle soup cures sick eyes. Al-Bukhári and Muslim extracted this tradition.

The word al-Kamá't is a collective term. A single truffle is called al-Kam, though at times the word al-Kamá't is used for a single truffle. In this case the plural form is al-Kamwá't. It is named 'kam' from the word 'kamm', meaning 'to conceal', because it is hidden in the earth. Just in the same way we say 'kammaha' or 'he has concealed it', meaning 'one who has concealed his testimony'.

Traditions says that truffles are a small pox of the earth. They are also

called Daughters of Thunder because they grow more plentifully when there is much thunder in the air.

It is said that the food of the Children of Israel in the wilderness was truffles which took the place of bread for them. They also eat quails with manna. Now manna was a sweet dew. And so their cooked food was made perfect for them.

The saying of the Prophet 'manna of manna' means whatever comes from God to His servants without any toil or labour, with no need for ploughing or watering. Just that and nothing else.

Said Abu Haríra: I took three, five or seven truffles and squeezed them and then set the juice in a beaker. With this I anointed the eyes of a maid-servant of mine and I cured her.

Letter L

Libán — Frankincense

Said 'Abd ibn Merván: There are three things which can be found only in the Yemen and the country of the Yemen is full of them—frankincense, saffron, and striped Yemeni cloth.

Folio 83

Said Dioscorides: The best incense is the male, round variety, mixed with the heart of the Moroccan pine. The gum does not catch fire. The pine indeed smokes, but the incense burns without smoke.

Incense is hot in the second degree and dry in the first. It is full of uses and rarely causes harm. It helps pain in the stomach, drives away wind, causes new tissue to grow in an ulcer when used as a plaster, dries up phlegm if eaten, and furbishes the eye when used as a collyrium. If chewed with thyme, it helps tongue-tie. When eaten it increases the understanding. The vapour is good in time of pestilence for it sweetens the air and increases the defences. With black olives and hearts of pistachio nuts it makes a good breakfast although it engenders thirst. And with confection of roses it is good for all sorts of urinary affections and for bed wetting.

The following traditions about incense are current. An unauthenticated saying of Anas is: Fumigate your houses with frankincense and thyme. Another ascribed to 'Alí runs: A certain man complained to him of forgetfulness. He replied: Use frankincense, for verily it strengthens the heart and drives away forgetfulness. And from Ibn 'Abbás comes this: Take a misal of frankincense and a misal of sugar. Let a man make these into a powder and swallow it seven times on an empty stomach. So he will benefit his urinary troubles and his forgetfulness.

Tradition says that the Prophet said: Feed your pregnant women on incense. Then verily the child in the belly will be a man and strong of heart. And should the child be a girl, her figure will be beautiful and her hips wide. Abu Nu'aim reports this tradition.

If frankincense is soaked and the fluid in which it is soaked is drunk on an empty stomach, forgetfulness will depart.

Slight amnesia is due to cold. The type that is due to dryness is recognised by its being preceded by insomnia. The treatment for this kind of forgetfulness is the use of damp-producing remedies.

Folio 84

Forgetfulness is caused by the following: scarification on the nape of the neck, the eating of green coriander and of sour apples, much indulgence in grief, the reading of epitaphs on tombstones, gazing upon stagnant water and upon urine, the using of urine to perform one's religious obligations (a practice forbidden by the Prophet), the gazing upon a crucified person, walking between two camels tied head to tail as they walk along the road, the absence of infestation of the head by lice, and finally the eating of food which has been chewed by a mouse.

Laban — Milk

Quran 47.15

Said Almighty God (and ever to be honoured is the Sayer): Rivers of milk the taste whereof does not change. And again He said: Pure milk, easy and agreeable to swallow for those who drink.

Quran 16.66

Said the Prophet: To whosoever God has given milk, let him say: Blessed be God in it, and may He give us more, for I know that no food and no drink can replace it. This saying is reported by Abu Dáwúd and al-Tirmidhi, deriving it from Ibn 'Abbás. And from Ibn 'Abbás also comes the tradition that the Prophet loved milk.

Be it known that milk is a composition of water, fat and cheese. The cheese is cold and damp and forms a thick food. The fat is wholesome for the body. The watery part is hot and damp and is attenuant to the constitution.

Fresh milk is hot & damp: sour milk is cold & damp. The best fresh milk is human milk, drunk direct from the breast.

Every milk after its set period of freshness changes its taste and becomes sour. Hence Almighty God described the milk of Paradise by the words "which never changes".

Every animal whose pregnancy lasts longer than that of a woman, verily its milk is bad.

Fresh milk provides chyme. It purifies the body, increases the semen, and excites to sexual intercourse. Milk relaxes the bowels, helps the depressed, and increases the brain even though it contains wind. But too much milk engenders lice. Taken with sugar milk beautifies the complexion and causes plumpness. It allays simple pruritus and scabies. It also strengthens the memory. Every single milk filters off water, except that of the she-camel. Hence the use of milk in cases of dropsy.

Folio 85

From Anas comes the following story. The people of 'Akal or 'Arayna were on the move. When they entered al-Medina they were suffering from a disease known as al-Ḥawi. So the Prophet ordered for them some she-camels and bade them drink their urine and their milk. And they went away when they were well.

The above tradition is extracted by al-Bukhārī, Muslim, Abu Dáwúd, al-Tirmidhi, al-Sinā'ī and Ibn Māja. In the version of Muslim the affected persons numbered between three and nine. Some versions say eight persons. Anyhow it is to be noted that al-Ḥawi is a disease of the belly. And further more 'Akal is the name of a tribe and 'Arayna is the name of a branch of the tribe of Buḥayla. And by a she-camel is meant a camel in milk. In a version of Qatáda derived from Anas it is stated that a troop of the people of 'Arayna went to the Prophet and said: We have infected the town with al-Ḥawi and our bellies have grown big. So runs the tradition.

Now milk itself does not put dropsy right. A cold materies morbi dissolves the organs and makes them shrink. One of three kinds of dropsy then evolves. These three kinds are known as Anasarca, as Ascites or as Tympanites. In milk there is a cleansing and softening effect on the bowel and a diuresis of the water results, more effective even than artemisia or reeds or camomile and many other drugs used in cases of dropsy.

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So this remedy is one of the best there is and is very beneficial. There is no medicine like it for this particular disease. Nor does this disease ever occur except in some kind of disaster in the liver. And if a man stops taking water and food and drinks milk instead, he will surely be cured. This is a matter of experience. As for the use of urine, the best urine is that of the Arabian camel. In the Traditions there is proof of the purity of urine, for it does not devour flesh.

From Ibn 'Abbás comes the statement that the Prophet used to drink milk and then rinse out his mouth saying that the fat of the milk was bad for the feverish and for those who suffer from a headache. This is a tradition extracted by al-Bukhárí and Muslim. The Prophet has confirmed that the fat of milk is the worst possible thing for the feverish and those with a headache because of the rapidity with which it is converted into bile. Physicians, too, are agreed that milk should be avoided by those with fever or a headache.

Stale milk is thicker and damper than fresh milk and contains a greasiness except in the case of goats' milk. There was once brought to the Prophet some fresh milk and some stale milk mixed with water. He drank the former and said: Here is good fortune and security. Al-Bukhárí extracted this tradition.

Goats' milk is subtle in moderation. It relaxes the bowels. It dampens and benefits cases of tuberculosis, which is a disease of the chest. Cows' milk lies mid-way between the milk of a sheep and the milk of a goat as regards thinness and thickness. It is a good food and produces fatness. The Prophet called attention to its usefulness when he said: Drink cows' milk, for it is a healing and a fattening remedy. And according to Ibn Mas'úd he also said: God did not bring down any disease without also creating a remedy for it; so drink the milk of cows, for cows feed off all the kinds of plants. This tradition was related by al-Nasá'í. "To feed" means, of course, "to eat".

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Now this above tradition contains two doctrines. The first is that God has sent down no disease without sending down a remedy for it. Hence it follows that Man should make use of his faculties and employ his energy in the learning of Medicine. For if he knows that there is a possibility of a cure for every disease and that a remedy exists for every disease, then surely he will be desirous of learning it. Indeed the protection of health is the most noble of objectives, as has already been said. And to this end all the commandments of religion and of this World tend.

The second doctrine calls attention to the many advantages of these milks. For the Prophet said: "So drink" in order to emphasise and excite us. And this proves that in milk there are various benefits for various diseases. But the Prophet was not satisfied with the mere statement but added the exact reason when he said: "for the cow feeds off all the kinds of plants". For milks differ according to the varieties of fodder of the animals.

A hot pasture produces a hot milk and a cold pasture a cold milk, and so forth. When the Prophet used the words "feeds off", he implied that there are different milks for different diseases. And if indeed there are these differences in milks, then how accurate is his saying about their usefulness among the multiplicity of drugs. How excellent and how consoling is this verdict and this epitome.

The milk of a camel is more glistening and less fatty and more inclined to cause loose stools. It does not curdle in the stomach. It is very good for sufferers from gastritis due to weakness of the liver.

Said the Prophet: Verily, in the urine of a camel and in its milk is the cure for the gastric troubles of their bellies.

Among the peculiarities of camels' milk is the fact that mice do not drink it. From Abu Haríra comes the tradition that the women of the Children of Israel lost their fear of mice because if mice found goats' milk they would drink it, but if they found camels' milk they would not. Al-Bukhárí and Muslim extracted this tradition. The Jews do not eat the meat of camels nor do they drink their milk.

As for acid milk, it does harm to a cold stomach because of its coldness and its dryness. But it benefits a hot stomach and stimulates hot temperaments to sexual intercourse.

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As for biestings, by which is meant the first milk after delivery, this renders the body moist and fertile. It is quick to undergo change and is rectified by honey.

As for soured milk, the most excellent is that made from cows' milk.

The milk of buffaloes contains much heat. It is said that it has the peculiarity that no crawling creature will approach it.

Lahm — Meat

Quran 52.22

Said Almighty God: And we will aid them with fruit and flesh, such as they desire.

According to Burayda the best associate with bread both in this World and the next is meat.

And from Abu Dardá comes the tradition that the Lord of the food of the people of this World and of the people of Paradise is meat.

Ibn Mája and Abu Haríra report the tradition that the Prophet once said: The heart rejoices in the eating of meat. And 'Alí said: Take meat and eat it because it beautifies the features and clears the complexion. Of 'Alí also the saying is quoted: Meat from meat; whosoever eats not meat for forty consecutive days will waste away. A tradition also says that whoever eats meat on forty consecutive days, his heart will harden. It is therefore recommended to eat meat on alternate days throughout the year and on the other days to abstain from it. I think that this advice comes from 'Umr.

Physicians say that meat is the most nutritious of foods, making the body fruitful and strong.

The most desirable of all meat is mutton which is hot & damp. The best is that of a yearling. Meat of an aged or emaciated beast is bad. Dark meat is least heavy. The meat of the male animal is excellent and the best part of that is the hind- and fore-quarters.

Among the sound traditions are the following:

1. A shoulder of mutton was presented to the Prophet and he used to like this joint.
2. Said Bin 'Abbás: The Prophet used to like meat and I used to bring to him the shoulder and adjacent parts. A similar report comes from Abu Haríra.
3. Mujáhid relates the tradition that the best part of a she-goat in the eyes of the Prophet was the forequarter. It is said that the worst part of the animal is the head and entrails. The meat of the neck is delicious and quick to be digested.
4. A tradition says that in the opinion of the Prophet the breast of a she-goat and its adjacent parts are the best parts and the least harmful. This tradition is reported by Abu 'Ubayda.
5. The meat of the back is a good food and generates laudable blood. According to a tradition related by Ibn Mája the best meat in the eyes of the Prophet is the meat of the back.

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Roast meat is the driest and boiled meat the wettest.

Said Galen who was the mother of the Art of Medicine: The best meat is boiled meat. The fat and the suet are bad and contain but little nourishment. Meat from the right side is lighter and better than that from the left.

Said the Prophet: Nibble your meat, for so it becomes more digestible and more wholesome. In another version of the same tradition he is said to have said: It becomes more desirous and more wholesome. Abu Dáwúd reports this tradition.

Abu Dáwúd also verified the story about the Prophet that he eat some of the shoulder of a she-goat and then stood up to pray without making an ablution.

Said Náfi': 'Abd-Ullah used to give up meat sometimes for a month on end, but in the month of Ramazan he would never deny himself of it.

Said Mohamed bin Wása': Eat meat, for it improves the sight. Said al-Zuhri: Eat meat, for it magnifies the strength seventy times.

The flesh of a goat is at its best when the animal is two years old. Then it has but a slight heat within it and it is dry. It generates excellent humours. Goats flesh is at its worst when it is exceedingly dry, for then it is difficult to digest and it generates spleen. They also say that it breeds anxiety of mind and forgetfulness. The meat of the she-goat is better than that of the male.

Said the Prophet: Be kind to goats and keep away from them, for indeed the goat is one of the animals of Paradise. This Tradition is related by al-Nasá'í.

The flesh of a kid is evenly balanced, especially that of a sucking kid. It is quick to be digested and has a minimum of waste.

Beef inclines to coldness and dryness and is hard to digest. It generates spleen. It is better eaten as veal.

From Suhíb comes the statement: You must drink cows' milk, for it is a cure.

The fat of beef is a medicine. It is best eaten with pepper and cinnamon.

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Horse flesh is hot, dry, thick, and harmful. Its use as a food is disputed. But it is correct to say that the Prophet on the day of the battle of Khaybar

made unlawful the eating of the flesh of the domestic ass, but permitted the eating of horse flesh.

Camel flesh is hot & dry and generates spleen. That of the young camel is the best. Camel meat is fatty, greasy and stinking. Avicenna says that the flesh of camels, horses, and asses is the worst of all meats. And indeed the Prophet has made obligatory an ablution upon anyone who has eaten the flesh of the wild ass. He has also forbidden the eating of the flesh of beasts of prey that possess a canine tooth and of birds which possess hooked talons.

As for the flesh of birds, the less eaten the better, for it breeds fevers.

There is a tradition that the Prophet said: O you people, as for meat verily it produces an addiction like the addiction of wine. This tradition is reported by al-Málik in his book known as al-Muwattá or The Levelled Path.

Lisán-ul-‘Asfúr — Ash Tree Seeds

These seeds contain heat. They strengthen the heart, benefit palpitations, and soothe the pains of the major organs. They also enter into the composition of certain decoctions and infusions.

Lisán-ul-Ḥaml — Plantain

The Plantain is cold & dry. It checks haemorrhage. From it is made a syrup.

Luft — Turnip

See Folio 68

Please turn back to letter Sh and see Shaljam.

Loz — Almonds

Sweet almonds help a cough and make it moist. Bitter almonds are hot and break up stone.

‘Ayesha reports the following: The Prophet was brought a dish of barley and almonds, but he refused it saying: This is the drink of tyrants and of those who will come after me.

Lú‘lú’ — Pearls

Pearls are evenly balanced between heat and cold and between dryness and dampness.

They are beneficial for palpitations, terrors and fear. A collyrium made from them dries up moisture in the eyes. To hold pearls in the mouth strengthens the heart.

See Quran 55.22

Almighty God has made mention of them.

Límún — Limes

The peel and the seeds are hot & dry, but the leaf is cold. If used with sugar, limes protect the health, cut phlegm, destroy bile, and augment the appetite. To drink lime juice checks vomiting and nausea.

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Letter M

Má' — Water

They say that the Prophet said: The best drink in this World and the next is water.

Water is wet & cold. It extinguishes heat and preserves the original damp of the body. It helps the food and brings about its entry into the veins. The perfection of food is made complete only by it.

The best water is flowing water, facing east and exposed to the air. Next best is one facing the north. Water passing over soil is better than one passing over stones. Flowing water is the best of all. The quality of water is proved by its purity, the absence of smell and taste, by its lightness, by the distance away of its source, and by its depth. The water of the Nile contains most of these virtues.

Said Avicenna: The water of the Nile is surpassing praise in four respects — the distance away of its source, the excellence of its channel, its flow being towards the north, and its great volume. At those time it was the best water. Similar to it is the water of the Euphrates.

Said the Prophet: The rivers Jaxartes, Bactrus, Nile and Euphrates are among the rivers of Paradise.

Said Hippocrates, the teacher of Galen and a master of all arts: Avoid drinking when the stomach is either quite full or quite empty, except of necessity.

Water that has stood all night is excellent because of its freedom from mud and such-like. When the Prophet was given water to drink he used to choose water that had stood some time. Said Jábir: Once the Prophet was thirsty and said: If you have any water that has stood in a leather or earthen vessel, I will drink of it; but otherwise I will drink direct. Al-Bukhári reports this tradition.

Said the Prophet: They covered their vessels and fastened up their leather waterbottles. In any year there is a night when a pestilence descends from Heaven. If it pass by a vessel that has no cover or a leather waterbottle that has no stopper, then surely some of that pestilence will drop into it. This saying is related by Muslim. Said al-Layth ul-Ájam: Amongst us they guard against that night in the year during the month of December. Muslim reports this saying too.

Verily you should avoid very cold water, for it harms a man and brings on hoarseness and a cough. Constant use of very cold water breeds bloody eruptions, catarrhs, and pains in the chest. But on the other hand it is good for the rising of vapours to the head and extinguishes the heat of burning fevers. God willing this subject will be further dealt with in the chapter on The Cure of Fever.

Exceeding hot water quietens sexual desires, relaxes the stomach, dissolves and ruins the digestion, while at the same time it is a rectifier for the aged and those afflicted with a cold epilepsy and headache.

Said Ibn 'Abbás: He who washes with water heated by the sun and then acquires the white patches of leprosy, has only himself to blame. Those who have a knowledge of the sayings of the Prophet state that this tradition has no corroboration.

Rain water is the best of waters and most subtle. It is good for many diseases because it is light and abounding in good. For God Himself said: We have sent down from the cloud water abounding in good.

Quran 50.9

Water is bad which runs under the earth and through grass. Water from a well is only slightly subtle. Stagnant water is the worst of all.

The very best water is the water of Zamzam. According to the Prophet the water of Zamzam is a water for drinking. It has the finest flavour and cures sickness. Al-Bukhārī and Muslim report this tradition.

Finally well water and channelled water being without sun and air are heavy and not nice because they are, as it were, confined or imprisoned. But the worst kind of water is the water that flows through lead and through ice. For the cold of both of these has the property of a smokey heat.

Másh — Beans

Beans are cold & damp. Their temperament is laudable. They are good for coughs. They are to be reckoned among the excellent foods.

Ma'-ul-Ward — Rose-water

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Rose-water of Nisibis is cold. It is good for palpitations and quiets hot headaches. Ten drachms of it by weight are enough for aspersing ten assemblies. But if sprinkled over the head, it hastens greying of the hair.

See f. 71

We have already quoted the saying of the Prophet that scent should never be refused and that he himself liked scent.

Maḥmúda — Scammony

Scammony is hot & dry in the third degree. It sets up a flow of bile. It retains this property for thirty or forty years.

Marján — Coral

The Quran does not actually state that red coral is the best. But in 55.58 coral is bracketed with rubies, which may be the justification for this statement.

Almighty God has said that the best coral is the red coral. It is cold & dry. It acts powerfully on the heart, is good for palpitations, and is a carminative.

Marzanjúsh — Sweet Majoram

Sweet majoram is hot & dry. It opens obstructions in the brain and dissolves catarrh.

Said Anas: The Prophet once said: Yours be sweet majoram, for it is most excellent for loss of the power to smell.

Misk — Musk

Quran 83.25

Said Almighty God: Sealed and the sealing of it is with musk.

Musk is hot & dry. It strengthens the heart. Musk is the noblest of scents. It is excellent for cold temperaments. It strengthens the internal organs when taken as a drink and when smelt is excellent for fainting attacks and for palpitations. It banishes wind and removes the effect of poisons.

The Prophet used to perfume himself with this scent. 'Ayesha, too,

used to perfume him with it when he solemnly adopted the status of a pilgrim and again when he put it off.

Abu Sa'íd reports an uncorroborated saying: Musk is the best scent. Muslim reports this tradition.

Menstruating women when clean, repel with musk the effect of the blood.

It is reported that the Prophet used to call for this scent on Fridays. And he gave orders for the use of this scent and of a hot bath on Fridays.

In musk there exists a rectification of the essential composition of air, especially in times of pestilence.

The use of musk as a medicine is lawful.

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Musk comes from the navel of a wild animal which resembles a deer and has two curved canine teeth which look like horns. The best musk deer are found in Khorasan. The next best come from China and after that from India.

Mishmish — Apricot

The apricot is cold & damp. It becomes rotten very quickly. Dried apricots soaked in water relieve thirst. They are the most suitable of all plums for the stomach. They are used dried and then soaked in water.

Maṣṭakí — Mastich

Mastich is hot & dry. It hurries along phlegm, strengthens the stomach, rouses the sexual appetite, sets the bowels in motion, and beautifies the complexion. If chewed before taking medicine, it will prevent vomiting. Combined with oil of roses it soothes pain that lies deep in the stomach.

Magháfir

This is a substance resembling honey, like manna and gum. People prepare it for eating with stones. It is found on a tree called Ramas and also on a tree called 'Ashar. The gum exuded by the 'ashar tree is called Sugar of 'Ashhar.

See f. 75

Magháfir is mentioned in the Traditions. In this book 'Ashar has been described under the letter 'ain.

Maṣṣalah Milah — Rectified Salt

Rectified salt is hot & dry in the third degree. Moderate use of it beautifies the colour of the skin. It sets up a flow, excites to vomiting, and stimulates the appetite. Immoderate use of it generates itch.

There is a tradition that the Prophet said: The Lord of your dish is salt. This saying is reported by Ibn Mája.

From Ibn Mas'úd comes the tradition that while the Prophet was praying, when he was making a prostration, a scorpion bit him on the finger and made off. Said the Prophet: The curse of God be upon the scorpion which respects not the prophets nor any one else. Then he was treated with draughts of water and salt and they soaked the place of the bite in salt and water. Then they recited the verse of the Quran "Say, God is one" and the two terminal chapters until the condition subsided. This story is reported by Bin 'Alí Shayba. At the very least this teaches the value of salt in the bites of scorpions and other animals.

Quran 112.1

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Said Avicenna: Verily salt should be used as a paste together with linseed for the poison of scorpions, for it is an antidote for both hot and cold poisons. It attracts the poison and then dissolves it.

And from Abu Amáma comes this uncorroborated tradition: If a man at evening time says "The praise of God upon Noah in the two Worlds", then no scorpion will bite him that night. The tradition reported by Abu Harira is well known. Reports Muslim: If you say at evening time "I take refuge in the evening time in the perfect words of God against the evil which has been created", then no harm will come to you.

Salt preserves meat and does not permit in it putrefaction or stink. Salt rectifies food and rectifies solids, being able even to correct gold and silver. For it turns gold yellow and silver white.

In the Ma'álim-ul-Tazayyal occurs the following tradition, quoting 'Umr: Verily God sent down four blessings from Heaven-iron, fire, water and salt.

Móz — Banana

Bananas are hot & damp in the first degree. Their value as a food is small. People with a cold temperament eat them with honey.

Some people say that the word 'ṭalaḥ' also means 'banana', but more correctly it means the fruit of the palm tree.

Letter N

Narjíl — Coconut

This is also called Júz-ul-Hind. It is hot & wet. The best kind which is white, increases the sexual powers and gives relief to pain in the back.

Nabaq — Jujube

This is the fruit of the Sidr or Lote Tree. It resembles a medlar.

The Jujube is cold & dry. It preserves the temperament and tans the stomach.

In the book on Medicine of Abu Nu'aim is recorded the apochryphal tradition that when Adam was thrown down upon the Earth, the first fruit that he eat was the jujube.

Nakhála — Wheaten Bran

Folio 96

Wheat is hot when cooked. It is good for chests and coughs. Combined with radish leaves it soothes the pain caused by a scorpion bite.

See also Tala' f. 70

Nakhal — Palm Tree

Quran 55.68 etc.

Almighty God has made mention of this tree.

The leaves of the palmtree are drying and dessicating.

Náranj — Orange

To smell the scent of oranges strengthens the heart and to drink one miscal of the peel helps cases of scorpion bites and of other biting insects.

The juice benefits inflammation of the stomach and drives out ticks from the hair.

The temperament of the peel, the pips, and the juice are all the same as the temperament of the orange itself.

If the peel is boiled in olive oil, it helps scaliness of the legs and loss of hair.

Nár — Fire

Quran 9,81 etc.

Almighty God has made mention of Fire.

Fire is hot & dry in the extreme limit of the fourth degree. It is good for all chronic diseases and cauterisation will help them. This will be discussed later, God willing.

Narjis — Narcissus

The narcissus is hot & dry. To smell it helps obstructions in the brain and benefits epilepsy. The root excites vomiting.

An uncorroborated tradition runs: Yours be the seeds of narcissus, for in the heart are the seeds of madness, leprosy and vitiligo which nothing can blot out except narcissus seeds.

N'aná' — Mint

Mint is hot & dry. It is the most subtle of all pot herbs. It strengthens the stomach, soothes hiccup, aids sexual intercourse, and if placed in milk prevents it turning into cheese.

Núra — Lime Depilatory

A Lime Depilatory is made from the plaster which is used for splinting and from arsenic. A third of the arsenic is mixed with water and then placed in the sun or in a hot bath. When it turns blue, it should be smeared on quickly and then washed off again.

Umm Salma repeats the tradition that when the Prophet made use of a depilatory, he would begin with his private parts. Bin Mája has extracted this tradition. Abu Músà reports an uncorroborated tradition that a Lime Depilatory used to be prepared for Solomon the son of David before he took his bath.

The site of depilation should be anointed with henna. It is also said that the use of henna after depilation protects against the disfigurements of leprosy.

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Tradition says that the Prophet was in the habit of using a Lime Depilatory and once said: Do you too make use of it.

The sharpness of the depilatory can be removed by earth, vinegar or rose-water.

Núfar — Water-lily

The water-lily is cold & damp. It brings on sleep and soothes headaches. Excessive smelling of it produces langour of the brain, coagulates the semen, and quietens the desire for sexual intercourse. A draught of it when quite pure, helps a cough and is not converted into bile.

Namám — Wild Thyme

Wild Thyme is hot & dry. It is good for a hiccup that is due to repletion.

Námál — Ants

Quran 27.18 Almighty God made mention of ants when He said: O Ants, enter into your houses.

Ants pounded up prevent the growth of hair if applied to the eye-lids. And if ants are attached to a patch of vitiligo, the vitiligo will disappear.

Letter H

Hudhud — Hoopoe Bird or Lapwing

It is written in a book called Kitáb-ul-Kh^hwás that one of the attributes of this bird is that if it is tied to a forgetful person, he will remember what he has forgotten. If a man carry about with him one of these birds, he will surely conquer his enemy. If one is smelt by a person under an enchantment or spell-bound by a witch, he will gain release. Its flesh when cooked is good for men. But I myself maintain that the greater part of these attributes is untrue.

Quran 27.20 Almighty God has spoken of this bird.

Halyún — Asparagus

Asparagus is hot & wet. It opens obstructions in the kidneys, helps pain in the back, increases the semen, and eases a woman in labour. It is said that if dogs eat of a dish containing asparagus, it will kill them.

Hallílaj — Myrobalan

There are three species of myrobalan: the yellow, the chebulic, and the Indian. Other varieties are classified as one of these.

Myrobalan is cold & dry. Yellow myrobalan sets up a flow of bile, chebulic of phlegm, and Indian of spleen, when used as a decoction or as an infusion. The seeds and the electuaries and the yellow seeds cool the heat of the mouth. The chebulic myrobalan made into a syrup with honey increases the semen and hastens the appearance of white hair. It is good for the aged and stimulates the sexual appetite.

Folio 98 Tradition says that the myrobalan is one of the trees of Paradise. In it resides the cure of seventy diseases.

Hindibá — Endive

The endive changes its temperament according to the season. In summer it is hot, in winter cold. Its powers fall to naught at the end of each season. It prevents both hot and cold diseases of the liver. It causes to disappear the flatulence produced by vinegar and by sugar. It is used in decoctions and in the syrup of dodder.

A traditional saying is as follows: Eat endives and do not belch, for verily there is not one single day that drops of the water of Paradise do not fall upon them. So says Abu Nu'aim.

Letter W

Ward — Rose

Roses are cold & dry in the second degree. A hot confection strengthens the stomach and aids digestion. Whatever the temperament of the brain, heat prevails. Even the smelling of roses will make a man sneeze. He who suffers from such sneezing is said to suffer from an allergy.

From roses comes the Rose Water of Nisibin and from this comes the Syrup of Roses of Nisibin.

As for the elegant red rose, it is an astringent. From it is made the Syrup of Otto of Roses. From the white rose is made the Simple Electuary of Roses. This is evenly poised between being an astringent and a lenitive.

From the hedge-rose is made the Ointment of Olive Oil & Roses and the Ointment of Sesame Oil & Roses. The former mainly strengthens the organs, the latter relieves pain. This much must be understood.

Waras — Pseudo-saffron

The pseudo-saffron is hot & dry in the second degree. The best of all is the red variety which grows in the Yemen.

If used as an ointment, it is useful for chloasma, itch, and fissures. If drunk, it is good for leprosy. It is good for the dyeing of cloaks. It also strengthens sexual intercourse.

Said al-Tirmidhī: The Prophet used to praise olive oil and pseudo-saffron as a remedy for pleurisy.

And from Umm Salma comes this: One of us used to anoint her face with pseudo-saffron against chloasma.

Al-Bukhārī reports the following tradition: The Prophet forbade the wearing of a cloak dyed with true or with pseudo-saffron during the month of Pilgrimage, saying that a dyed cloak incites to sexual intercourse and that sexual intercourse is forbidden during the Pilgrimage.

Washma — Leaf of the Indigo Plant

It is called Washma because the leaf clears grey hairs of al-Washáma, that is, of dullness or lack of lustre, when applied to the head as a dye.

Ibn 'Abbás reports: A man with his hair dyed with henna walked past the Prophet. The Prophet said: How good this is. Then there passed by another man whose hair was dyed with henna and indigo. Said the Prophet: This is better. Then there passed by yet a third man and his hair was dyed with a yellow dye. And the Prophet said: This man is the best of all. This story is related by Abu Dáwúd.

Said Bin Sírín: Bin Ziyád brought the head of al-Hassan into the tent and it was just like the head of the Prophet, dyed with indigo.

It is related that the Prophet said about the grey hair of Abu Qaháfa: Change its colour and thereby avoid melancholia.

Letter Y

Yáqút — Ruby

Rubies strengthen the heart and give it joy. They are also used as antidotes. If held in the mouth a ruby will prevent thirst. They cannot be burnt and are not friable.

Quran 55.58

Almighty God has made mention of them.

Yasmín — Jasmine

Jasmine is cold & dry. It is an aid to the aged, but much smelling of it turns the complexion yellow. The oil of jasmine is heating. If jasmine is dried, powdered up and then placed upon a thing, the black is turned white.

Yaqṭín — Gourd

See folio 78

This has been described under Qara'.

Quran 26.7

Folio 100

So, then, Mankind remember, consider, understand and take profit from the saying of God: Do they not see the Earth, how many of every noble kind We have caused to grow in it. Then say: Praise be to God, the sovereign Lord, the manifest Truth, Who in these sayings has instituted things beneficial and things harmful and has taught such of His worshippers as He wishes the good things and the evil things and the temperaments of things, whether they are hot or cold, wet or dry.

Now all this that I have said is but a drop in the ocean, a speck from a mass.

Quran 50.37

And no one remembers save him to whom God gives remembrance, as He said: Most surely there is a reminder in this for him who has a heart or who gives ear and is a witness.

(b) COMPOUND DRUGS

Doctors say that they prefer Simples to Compound Drugs if they find that they suffice. So they make use of Compound Drugs either for the correction of the properties of Simples or to cover their unpleasant taste or to render them more potent e.g. they mix ginger with turbith to make the latter more pleasant or they mix wax with oil of verdigris to increase its strength or the mix gum tragacanth with scammony to remove the harmful action of the latter or they mix opium with the Great Electuary to conserve the potency of the drug for a prolonged period. Sometimes, if a drug has a rapid action, something is added to slow it down. Or if it is slow in action, something is added to hasten it.

Again, if a disease is a compound disease, the remedy for it must be compound too. Or, if the violence of the disease and its strength are constant or because of the humours of the temperament of the patient, no single drug can be found which opposes all adverse actions, then a compound drug must be sought.

Or because of the remoteness of the diseased organ from the stomach and because the remedy would not reach it otherwise and its powers would have grown weak, then a remedy must be compounded which will reach it quickly e.g. saffron combined with camphor or cinnamon with haematite stone.

Or because of the nobility of the diseased organ a resolvent must be mixed with the remedy in order to preserve its strength e.g. an astringent or a scent.

Or finally, if the Simple Drug contains within itself something which will harm any organ, then it must be compounded with what will remove that harm.

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Now, if you have understood what I have written above, then learn further that all Creation has in it something of good and something of harm. If the good part is predominant, then that part of Creation is laudable and beneficial. And vice versa. In all this there is a Wisdom which distinguishes the excellence and the might of God by virtue of the absolute perfection which has no partner in Creation, excepting Him. When His Wisdom demanded the rectification of the Simple Drug, one by another, then He sent His messengers who were announcers and advisers, who should rectify what in these Simples was corrupt and should perfect whatever in them was beneficial.

Labíd said: The generous man will not blame himself, for human nature is corrected by association with the correcter.

This Labid is not the same as the one who said: Everything is false excepting God. And on this the Prophet remarked: The truest words ever spoken by a poet are these words of Labid. This Labid turned a Moslem and his practice of Islam was excellent.

When messengers were sent to them, in some cases the good triumphed over the bad. So they responded and obeyed and accepted the guidance of God. And thus they were cured from the disease of ignorance. So their seat became the seat of accomplishment and their repose the Paradise of delights. But there were among them some who rejected God and His mercy. So it happened to them that they were removed far from His side. And when their bodies died, then the Fire became their seat and Hell their destination. May God protect us from this by His kindness and His generosity.

A poet once said:

O Thou, who eatest whatsoever thou dost desire and dost curse Medicine and Physicians,

Thou canst but reap what thou hast planted.

Prepare thyself for the sickness that draws near.

Said the poet al-Jáḥiz:

Life will be sweeter if you meet a wise man:

Only the well-bred know the excellence of knowledge.

There is no medicine for the man sick with avarice:

There is no physician for the man sick with ignorance.

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The Prophet gave an example of what the above means when he said :
When God sent me for guidance and wisdom, I was like heavy rain coming upon the Earth. If that part of the Earth is good, it will accept the water and all of the Earth will sprout and much grass will grow,

while other places will allow the water to stand and God will grant the benefit and people will drink and quench their thirst and will irrigate the land. And it will happen that another part of the Earth will not allow the water to stand nor will suffer grass to grow at all. The first of these resembles those who understand the religion of God and profit from what God has sent through me and he knows and acts accordingly. And the second is like to men who will not raise their heads nor accept the guidance of God for which I was sent. So look into the words of the Prophet. And may God have mercy upon you.

PART TWO

Section II

DOSAGE OF DRUGS

It is laid down that when a drug is very heating or very cooling or very powerful, then only a small amount should be used. When just the opposite is the case, then a large amount should be used. Similarly, if a drug has a very slight beneficial action, then use a large quantity. And vice versa. Again, if an organ is a distant one, take a lot of the drug; and if it is a near-by one, then take only a little. Similarly, if the organ is a weak one, take but a little of the drug; and if it is a strong one, just the reverse. Again, if there is marked repletion, use a strong drug; and if repletion is but slight, employ just the opposite.

If all this is known to you, then store up among your drugs those that are new and good. And ask God for help, saying: There is no might but in God, the Beloved, the Wise. And after that proceed to treatment.

PART TWO

Section III

REFLEXIONS ON COMPOUND PREPARATIONS

I have already spolen in this Part about drugs of well known use, so that there is no need to discuss their uses in the treatment of Disease.

Folio 103 So now to deal with Sweet Ebullients. These are ebullients of the jujube tree, sebestens, fennel, and extract of liquorice. As for decoctants for purifying sweet ebullients, these include seeds of parsley, red currants, and coriander seeds. As for sweet infusions, they include dried apricots, jujube tree, water lily blossom and plums.

As for Bitter Ebullients, add tamarinds and pomegranite seeds.

As for Laxative Infusions, include among them Meccan senna and violet seeds. These can be strengthened by ten grains of scammony with a little tragacanth. All these should be infused with hot water and strained through sugar.

As for Decotions of Fruit, here should be included the laxative infusion of the chebulic and yellow myrobalans. Apricots and sebestens can be substituted. These can be cooked and strengthened with scammony and rhubarb. As for decoctions of cuscuta, include decoctions of its fruit, polypody and agaricum. To scammony add Armenian stone and lapis lazuli. If there is any associated pain in the joints, add colchicum, orchid and turbith. Others add manna, fumitory and endive if there is any itch or scabbing.

As for the Linctus of Rhubarb, this is made from rhubarb and scammony with plum juice. To these may be added honey of cassia instead of the plum juice or honey of carobs.

As for Pills, these include purgative pills and turbith, the myrobalans, and scammony, mixed with water and used as pills in the size of small peas. Al-Marúzi once said: I said to Abu 'Abd-Ullah Aḥmad : I have got a severe headache. And he replied: Then set up a flow of your nature. And added: Verily this comes from the dryness of your nature. And later he added: I will give you a pill which I will prepare for you. And he produced a pill for me and said: Take this at night time. And he said that it was composed of yellow and black myrobalan, mastich, and a little aloes. And indeed this pill is good for a headache.

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As for Softening Enemas, these include jujube, sebestens, violet blossom, senna, seeds of the two mallows, cassia, scammony, borax, red sugar, sesame oil, and slices or leaves of beet.

It was the opinion of the Imám Aḥmad that enemata were abhorrent except when necessary, as is related in the traditions of Ḥarab. On this subject Mujáhid, al-Ḥassan, Táús and 'Amar agreed. All but one wrote: Yet we do not forbid them. In the same strain spoke Ibráhím and Abu Ja'far and al-Ḥukm ibn 'Ayaina and 'Atá. Al-Kḥalál said: Abu 'Abd-Ullah forbade enemata, but later gave permission for the purpose of medical treatment. Al-Kḥalál reports this tradition and his chain of authorities includes Sa'd bin Ayman who said that 'Umr bin al-Kḥaṭṭáb was very indulgent in this respect.

Among his traditions there is found this saying authorised by Jábir: I asked Mohamed ibn 'Alí about enemata and he said: There is no objection; they are a medicine just like other medicines. Said Abu Bakr al-Marúzi: I described to Abu 'Abd-Ullah the advantages of the enema.

As for the question whether the reception of an enema broke the fast or not, in this matter there is a difference of opinion.

The first use of an enema was by a bird who had eaten too many fish. He made use of his beak. As soon as he felt a heaviness, he took some salt sea water and inserted it into his rectum. Thus he caused himself to excrete what was inside. It has already been said that salt is to be included among laxatives.

PART THREE

Section I

DISEASE & TREATMENT

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It has already been said that the supreme objective of Medicine is the preservation of health, that is, for health to be present and its absence to be avoided. This indeed is what we have said. And we have also shown that the Prophet permitted treatment by drugs, nay rather, that he urged it. For Jábir reports the tradition that the Prophet said: For every disease there is a remedy and, when the remedy is exhibited, the disease is cured by the permission of Almighty God. By this means, added Muslim, the Prophet stimulated treatment by drugs.

Abu Haríra reports the traditional saying: God did not send down any disease without also sending down a medicine or a cure. And al-Bukhárí adds: And in the last word of the saying "He did not create a disease without also creating a medicine for it" the medicine is indeed the cure.

Of Asáma ibn Sharík it is reported that he said: I was with the Prophet when some Arabs approached him, saying: O Prophet, give us some treatment. And he replied: Verily the worshippers of God shall receive treatment; for He did not permit of any disease without also creating a cure for it. To this there is only one exception, senile decay.

All four Traditionalists report this saying as well as the following: Receive treatment and make use of medicines. But as for excessive old age, senile decay resembles a disease, for death follows close upon it.

From Abu Sa'íd comes this: Verily the Prophet said: God has not created any disease without setting a cure for it. He who knows it, knows it and he who is ignorant of it, is ignorant of it. And the only exception to this is Death.

Said Abu Haríra: The Prophet said: He who made a disease to descend upon the Earth, also made to descend a remedy.

Said Abu Kharáma: I once said: O Prophet, have you seen a charm which we can employ or any drug that we can exhibit or any act of piety which we can perform which is super-erogatory in any way to what is ordained by God? And he answered: There exists only what is ordained by God. This tradition is reported by al-Tirmidhí and he has embellished it.

Quran 76.2

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Now Man is by nature self-protective. His body is created from various mixtures. Said Almighty God: Surely We have created Man from semen mingled with blood. Now, these mixtures are the humours. Man's support and defence rest upon a proper adjustment of his constitution. And this in turn depends upon the use of what benefits him and the avoidance of what harms him. And this is the supreme object of Medicine.

Disease dissolves the essential juices from which Man is created and sets up putrefaction within them. The Art of Medicine is to prevent this putrefaction and to protect the juices from rapid solution. Hence the proverbial saying of the Prophet: Like to the Sons of Adam at whose

side are ninety-nine diseases; if he avoid these, he will fall into old age until he dies. Al-Tirmidhī extracted this traditional saying.

From Ibn Mas'ūd comes this version of the saying: If man avoids this, then that snatches him; and if he avoids that, then this takes him. This is the version which is reported by al-Bukhārī.

Death is indeed inevitable, but Medicine gives treatment for the diseases of old age. Once said a physician: Death is fixed for a body by its very nature, but Medicine improves the days of waiting for it.

Medicine protects the health of the healthy and restores it to the sick as far as is possible. This is evident from the saying of the Prophet: Science is twofold, the science of bodies and the science of religions. However this is not a true tradition, but a saying of al-Shāfi'ī. The correct saying is reported by Mohamed bin Sahil al-Tūsi, quoting al-Rabī' who heard it from the Prophet. His comment was: There are two classes of men who are indispensable, philosophers for religion and physicians for bodies. Said the Prophet: Science is threefold - the verbal accuracy of the Quran, the enforcement of Tradition, and the Justice of Obligations. Whatever goes beyond these is redundant. This is the saying as reported by al-Tirmidhī and Ibn Māja.

Now, Medicine is one of the enduring traditions, for the Prophet practiced it and gave orders about it. He also said: There are five things found among the rules of the prophets - penitence, long-suffering, veneration, the use of the tooth-brush, and the use of perfumes. And verily traditions on this subject are many. And God is all-knowing.

PART THREE

Section II

IS IT BETTER TO MAKE USE OF DRUGS OR NOT?

There is universal agreement that the use of medicine is lawful. Some are of the opinion that it is desirable to make use of drugs because of the well-known saying of the Prophet: Use medicine. And also because he himself used to take medicine both in health and in sickness. When in good health he used to use dates, pumpkins and water melons. He would eat sparsely, take a siesta at noon and combine two times of prayer into one. He would also drink an infusion of raisins or figs or similar things, as has already been described.

As for the times when he was ill 'Ayesha said: The Prophet had many illnesses. At such times there used to come and sit beside him several Arab and non-Arab doctors who gave him treatment.

Said Hashām: I once said to 'Ayesha: I am astonished at your skill and your knowledge of Medicine. And she replied: When the Prophet grew old, he fell sick. Visitors used to come to call upon him. From them I acquired my skill.

Said Ka'b: God said: I give health and I give medicines; so let all men use medicine.

There is indeed a sect which holds that the use of drugs should be eschewed. From Ahmad comes a statement that it is better to avoid them.

The reference is to the quotation in The Traditions of al-Marúzí, who said: Treatment by medicine is permissible, but the avoidance of medicine is a step better.

The following question was once put to Ahmad about a man who was seriously ill but had refused medical aid: Should we have any fear for him? And Ahmad replied: No, for the belief of this man is a belief in the reliance upon God. Similarly Isháq put a question to him as to whether a sick man should refuse medicine or should drink it. To this Ahmad replied: If he relies on God and refuses his medicine, I am better pleased.

A proof of this is the tradition related by Ibn 'Abbás: A woman came to the Prophet and said: O Prophet of God, ask God to cure me. And he said: I will ask God if you wish it and He will cure you. But if you are willing to endure your sickness, you will gain Paradise. And the woman said: O Prophet of God, nay rather, I will endure it. This tradition was extracted by al-Bukhárí and by Muslim.

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The Prophet said: Seventy thousand will enter Paradise with no reckoning being required of them. These are those who have never made use of branding irons, those who have never resorted to charms, those who have guarded their eyes and their ears, and those who have placed their reliance upon their Lord. Another version of this tradition only mentions those who have used neither branding irons nor charms. Al-Bukhárí extracted this tradition.

The author of this book (upon whom may Almighty God have mercy) says: The late Shaykh, the Imám-ul-'Uláma, 'Ala-ul-Dín ibn ul-'Atár once quoted to me this saying: All Moslems agree that there is no obligation to take medicine. But on the other hand the saying of Ahmad that it is of obligation was quoted by the late Shaykh-ul-Islám Taqí-ul-Dín Ahmad bin Taymiah, who brought forward the traditional saying of the Prophet: Use medicine, for it is permitted.

Of Abu Bakr ul-'Siddíq comes this story. He was once asked: Shall we call a physician in for you? He replied: He has already been to see me. And when they asked: What did he say to you?, he replied: I am a mighty doer of what I intend.

Quran 11.107

It was said to Abu Dardá: Of what are you complaining? He replied: Of my sins. And when they asked him: What do you want?, he replied: The mercy of my Lord. And when they said: Shall we then call a doctor?, he replied: It is the doctor himself who has made me ill.

A group of persons once went to see their teacher. On entering they said: Shall we call a doctor to you? And he replied to them: The doctor with all his science and drugs cannot put off what is predestined for me.

The author of this book (upon whom may God show mercy) remarks that dependance means the reliance of the heart upon God. This is never contrary to reasons and causes and the majority of causes are subservient to dependance. So the skilful practioner does what is proper and plans his reliance upon God in the final result.

Quran 4.102

Said Almighty God: Take your precautions and take your arms. And the Prophet said: Hobble but have reliance as well. The Prophet also said: Close your doors; as for me I will hide in the cave three days.

Perhaps the disease will become chronic and the medicine for it become a craving. Perhaps it will help and again perhaps it will not.

PART THREE

Section III

ON THE CALLING-IN OF A PHYSICIAN

Said Jábir: The Prophet once sent for 'Alí bin Ka'b who lanced a vein for him and then applied a cautery. This tradition is told by Muslim.

From Abu Haríra comes the following story. One of the Anṣarí fell ill one day. The Prophet called in to him two physicians who were in Medina and said to them: Cure this man. In another version of the same tradition they put this question to the Prophet: O Prophet, is the Science of Medicine any good? And he replied: Yes.

From Hillál bin Yassáq comes this story. In the days of the prophet a certain person fell ill. The sick man said: Call a physician to me. But they said: O Prophet, this man can do without a physician. And he replied: Yes, indeed.

From the same source comes this story. The Prophet came on a visit to a sick man and said: Send me a physician for him. And the sick man said: O Prophet, is it you that say that? And he replied: Indeed I do.

The above sayings of the Prophet are all reported by Abu Nu'aim in his *Kitáb-ul-Ṭibb-il-Nabbawí*.

From Zaid bin Aslam comes this story. A certain man was injured and wounded, the blood being retained within the body. The Prophet called to him two men of the tribe of Bani Anmár and said: Which of you two is the better doctor? One of them replied: Is the Science of Medicine then of any use? And the Prophet answered: He who sent down the disease sent down also the remedy. This was related by al-Málik in his book called *al-Muwaṭṭa'*.

The author of this present book says: It is expedient to chose one skilled in Medicine and prudent in the Art, as is shown by the above quoted saying of the Prophet: Which of you two is the better doctor?. And in the same strain Galen said: An ignorant doctor visits a man sick with fever. He draws out one fever and puts in its place two by his improper treatment, his meagre knowledge, and his crass ignorance.

The tradition has already been reported that 'Ayesha said: The Prophet was afflicted with many illnesses. There used to attend him both Arab and non-Arab doctors. So runs the tradition.

Said Aḥmad: It is permissible to take advantage of the advice of a physician who is a *dhimmi* if he prescribes a lawful drug. But his advice must not be followed if he prescribes a forbidden medicine e.g. alcohol and similar things. In the same way he must not be heeded when he talks of breaking a fast or of fasting or of praying sitting down and of cognate subjects. In such matters attention must be paid only when the advice comes from two upright Moslem physicians.

Ahmad expressed a further opinion when he said that it was undesirable to use drugs prescribed by a *dhimmi* in the form of electuaries and decoctions.

Ahmad bin ul-Hassan said in his Book of Traditions that the drinking of medicine prescribed by a polytheist was anathema.

Said al-Marúzi: Ahmad used to forbid me to buy medicine prescribed for him by a Christian, because he said that it was possible that he would mix in unlawful matter, meaning things poisonous and things unclean and so forth, believing them to be beneficial.

PART THREE

Section IV

ON THE IMPOSITION OF ABSTINENCE FROM FOOD

Abstinence from food causes Disease to stand still and permits the Faculties to expel it. The Prophet used to give orders to this effect and to forbid all things that do harm.

Says the author of this book: I was told by the Imám al-Háfiz Jamál-ul-Dín abu Hajjáj Yúsun bin al-Zakí 'Abd-ul-Rahman Yúsun al-Mazani, who said he was told by Abu ul-Isháq Ibráhím bin Ismá'íl bin Ibráhím al-Qurshí, who said he was told by Abu Ja'far Mohamed bin Ahmad bin Naşr the Druggist, who said he was told by Abu 'Alí al-Hassan bin Ahmad the Smith, by Abu Manşúr Maḥmúd bin Ismá'íl the Money-changer, and by Fátima bint 'Abd-Ullah al-Júzdániya, of these the Smith said that they were told by Abu Nu'aim Ahmad bin 'Abd-Ullah al-Háfiz, and the Moneychanger said that they were told by Abu ul-Hussayn Ahmad bin Mohamed bin Fádsháh, and Fátima said that they were told by Abu Bakr Mohamed bin 'Abd-Ullah bin Zayd, all of whom said that they were told by Abu ul-Qásim Sulaymán bin Ahmad of Tiberias, who said that he had received the tradition from Sharíḥ bin al-Na'mán, who said that he had received the tradition from Falíyah bin Sulaymán, who received it from Ayúb bin 'Abd-ul-Rahman bin 'Abd-Ullah bin abu Sa'sa't, who received it from Ya'qúb bin abu Ya'qúb, who received it from Umm-ul-Manzir Salmi bint Qays al-Anşáriyya. And verily she said: The Prophet entered my tent and with him came 'Alí. 'Alí was convalescing from some sickness. Now, we had there a palm-tree with some clusters hanging from it. And she continued her story: The Prophet stood eating and 'Alí too stood there eating. Then said the Prophet: Gently, gently, you are convalescent. And Umm-ul-Manzir continued: So 'Alí sat down while the Prophet continued to eat from the tree. In the mean time I prepared for them a dish of spinach and barley. Then said the Prophet to 'Alí: Take a helping of this, for it is more suitable for you.

This tradition is also related by the Imám Ahmad, who was told it by Sharíḥ bin al-Na'mán, whose chain of authorities we have already cited. But al-Tirmidhí said: We do not recognise these authorities prior to Falíyah. However, the tradition is also related by Abu Dáwúd in his Book on Medicine.

(The word al-Dawál is the plural of al-Dáliyat and means a cluster of dates on a tree of fully grown dates just beginning to ripen and now fit for eating.

The word al-Náqa means one cured from his disease but recently and not yet restored to full health.

The words Ḥamiyat-ul-Maríz mean the abstinence of a sick man from food. The very word Ḥimwat implies the enjoining of a sick man to abstain from harmful food and the word Maríz or Sick-man is redundant.)

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Said al-Ṣahíb: I came to visit the Prophet one day and he had before him dates and bread. And he called: Draw near and eat. So I began to eat some dates. And the Prophet said: Do you eat dates at a time when you are suffering from ophthalmia? This tradition is related by al-Ḥamídá.

Qatáda reports that the Prophet said: When God loves His servant, He protects him from the World, just as each one of you ceases not to protect his sick from food and drink. This saying is related by al-Tirmidhí, and a very similar one by al-Júzi.

It is reported of ‘Umr that he would prevent his sick from eating, not even allowing them to suck a date-stone, so severe was the abstinence that he imposed.

The Physician of the Arabs, al-Háritḥ bin Kalda, was asked: What is the epitome of Medicine? He replied: The imposition of abstinence from food.

Said Ka‘b bin Sa‘d when reciting the funeral oration over his brother Shahíb: Sulayma is asking of your body why it is so dried up, just as though a physician had bidden you to abstain from all drink.

Said Aḥmad: There is no objection to enjoining abstinence. When Aḥmad himself was ill, he used to eat only marrow and pease, and meatless dishes would be cooked for him in sesame oil. ‘Abd-ul-Rahman the Physician used to prescribe for him as his drink the juice of cooked marrow with sugar. And this was his diet.

Abu Nu‘aim in his Ṭibb-ul-Nabbawí relates the tradition that the Prophet would never approach any of his wives who was suffering from ophthalmia until she was cured.

PART THREE

Section V

ENCOURAGEMENT TO THE STUDY OF MEDICINE

The saying of the Prophet has already been quoted that God has not sent down any disease without also sending down the remedy. And we have stated that that is decisive in the removing of anxieties and in instigating the application of the mind to acquire a knowledge of Medicine. We have also already said that Medicine is a most excellent Art.

The Imám Sháfi‘í said: After the Science which distinguishes between what is lawful and what is unlawful, I know of no Science which is more noble than that of Medicine. He was grieved to see how much Moslems had lost of this Science. Often he used to say: They have lost one-third of human knowledge and have allowed themselves to be replaced by

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Jews and Christians. He also used to say: Verily the people of the Book have now conquered and surpassed us in this sublime Art. Now Sháfi' besides his immense superiority in the Science of Law, besides his transcending merit in the Arabic language, was a skilled doctor.

The author of this book (upon whom may God have mercy) here remarks: I once saw our shaykh Shaykh Ibráhím al-Rúmí who was highly skilled in Medicine. So also were Shaykh-ul-Islám Taqí-ul-Din Aḥmad bin Taymiah and Shaykh 'Imád-ul-Dín al-Wásiṭi (upon both of whom may God have mercy).

The author also adds that Hippocrates was the chief of this Art and his principles in the Art are the correct principles. After him came Galen, who too was a leader in the Art. These are the two great doctors who excel all others. They say that the tomb of Hippocrates still exists and is held in honour by the Greeks.

Tradition says that Seth was the first to reveal Medicine, having inherited it from his father Adam. Some say he got it by experience others say by guess work. Some say the people of Egypt invented Medicine, others say the people of India. Some say that Medicine is magic and that Idriss and Hermes evolved the two Arts of Philosophy and Medicine. But it is more probable that it came from the teaching of Almighty God and from His People. This much is certain that guess-work and experience alone are insufficient.

According to Ibn 'Abbás the Prophet once said: Solomon was once engaged in prayer and saw a bush growing in front of him. He asked its name and its use and then wrote this down.

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And indeed we have seen human beings and some animals using medicines by nature and by instinct. Thus, everyone when hungry seeks food: and in the same way, when thirsty, seeks water. And when a man is afflicted by sorrow, he cools himself off, and vice versa. If a man suffers from indigestion, he abstains from food. This is what is meant by Empirical Medicine.

Again, if a serpent emerges after the winter and finds its vision poor, it will seek out and eat some fennel. And his eyes will be strengthened by the herb and he will see well. Hence physicians have recommended the use of fennel for cases of weak sight. Similarly, a bird which dives for fish, will when constipated give himself an enema of sea water. This we have already mentioned. And again, if the young of the swallow becomes blind, the mother bird will bring him the plant called swallow-wort, even from as far away as China, and he will regain his sight. Again, if the female eagle has difficulty in laying her eggs, the male will fly to India and fetch a stone known as Katamat or The Stone of Secrecy. It is a stone which resembles the Badaqa Stone. If she refuses it, then a sound of movement is heard within. Then the male places it beneath the female bird and the egg will come down. Again, a fox in spring if ill, will eat grass which sets up a flow and he will recover. A cat too will eat of it and it will promote vomiting. And it is a well known fact that grass is the food of neither of these animals. So praise be to Him Who created everything and gave guidance for their use.

Said Hashám bin 'Arwat: I never met anyone who knew more Medicine than 'Ayesha. I once said to her: O my aunt, where did you learn all your

Medicine? And she replied: I used to hear people prescribing one for another and I stored up their remarks in my memory. On the same subject he said: I said to 'Ayesha: I am astonished at your insight into Medicine, O thou Mother of the Believers. And she said: O son of my sister, when the Prophet grew old, he grew sick. Groups of people used to come and used to prescribe remedies for him. From these I learnt my Medicine.

Folio 115 From the same man comes the story that 'Ayesha once said: O son of my sister, whenever any member of my family was sick, the Prophet used to prescribe for him. So I used to bear it in mind and prescribe the same for other people. Abu Nu'aim relates this tradition.

In the saying of the Prophet: No disease has come down from God without there also coming down from God the remedy for it, known to those who know, in this saying the Prophet is referring to physicians. And when he says: Unknown to those who know it not, he is referring to the rest of mankind. And God knows the best.

It is reported by 'Amarú bin Sha'ib, the tradition passing from his grandfather and his father, that the Prophet said: He who gives medical care but is not recognised as a physician and thereby causes death or anything short of that, he is held responsible for this. This saying was extracted by Abu Dáwúd and al-Nasá'í and by Ibn Mája.

And from the same sources comes the saying: He who gives medical attention without having previously made a study of Medicine, must bear the responsibility. Al-Khaṭṭábí said: I can see no objection to the view that if a person giving medical treatment exceeds his limit and the patient dies, then that person is responsible. And a man who gives himself out as one having a knowledge which in fact he has not, such a one verily exceeds his limit; and by general opinion the crime of the quack is expiable to the heirs.

It is therefore abominable that a man should be called a physician who has no knowledge of the Art of Medicine.

From Abu Ramṭhah comes this saying: I entered the tent of the Prophet with my father. My father diagnosed a disease of the back. So he said: Pray allow me to treat this affection of your back, for I am a physician. And the Prophet replied: You are my friend, God is my physician. This tradition is related in the *Sharḥ-ul-Sahíḥa*.

PART THREE

Section VI

ON THE FEES OF DOCTORS

Abu Sa'íd said: Some of the Companions of the Prophet went and encamped near an Arab village. No one helped them to get down from their camels nor were they offered a meal. It happened that a man of the village was bitten by a snake. Then the villagers came and enquired if any of them knew how to work charms. But they replied: You did not help us to dismount nor did you offer us a meal. So we shall give you no help

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until you make us a present. Then they made them a present of some sheep. Then the man was brought before them and they read over him the opening verses of the Quran. And they read verses over him and they spat until he was cured. And the Companions went off with the sheep. So they asked the Prophet about that matter. And he said: Who said that this was a charm? Eat and give me a share. Al-Bukhárí and Muslim extracted this tradition.

Another versions runs: The villagers said: Have you any medicine? And they replied: Yes, but we will not give you any until you pay us for it. This is the version of Abu Dáwúd.

Another version also quoted by Abu Dáwúd runs: They read verses of the Quran over him for three days morning and evening. When they were finished, the sick man collected his spittle and spat it out and he was freed as it were from a heel-rope.

Another versions runs: They brought along a delirious or mad man, tied and bound.

Another version says: They gave them for their treatment one hundred ewes.

Quran 1.4

The Umm-ul-Quran is the most useful verse of all to recite because it contains the magnification of God together with the purity of His worship and the calling upon Him for help. It is said that the exact point of curing by verse recitation is at the words "Thee do we serve and Thee do we beseech for help".

Said the Prophet: The reading of verses in conjunction with charms is Dualism. The reason for this statement is that Dualism is associated with the reading of verses. And so indeed it is. But when the reading of verses is free from Dualism, then it is permitted to Moslems. There is nothing to prevent the reading of verses over a sick man if no Dualism is involved.

Another version of the Prophet's words runs: A man came to the Prophet and said: O Messenger of God, you have forbidden the recitation of verses over the sick. Yet I can cure scorpion bites by these recitations. The Prophet replied: He who among you is able to help his brother, let him do so.

Probably this forbidding of a proven fact is because people believed that the benefits came from the very nature of the words themselves. Afterwards this veto was cancelled. When Islam and the search after truth became established in their souls, then he gave them permission for these recitations provided that they believed that it was God who gave the benefits or the reverse. What is meant by a charm is the hanging of beads around the neck which some think prevents evil. Such is sheer ignorance.

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But mark you, there are some words which do indeed have some intrinsic property which helps by the permission of Almighty God. To the truth of this there is the testimony of many learned men. For what do you think about the very words of God and the reported saying of 'Alí: The Quran is the best of all medicines. Bin Mája reports this saying.

In their acceptance of a flock of sheep there is proof that a fee for Medicine and that a cure by the reading of verses are permitted. Its

lawfulness is further proved by the saying of the Prophet: Make for me a share.

Furthermore it is said that the flock was divided up according to the wishes of the reader who had worked the cure. Another commentator gives the information that the reader was named Abu Sa'íd al-Khadarí. Such at least is the tradition. This story was introduced into the book called al-Jáma' by al-Tirmidhí in his chapter on the fees of doctors. Abu Dáwúd also mentioned it in a brief reference in the part of his book connected with fees for physicians.

About spitting and breathing out, the explanation of these will come later, I hope.

PART THREE

Section VII

ON PALPATION & INSPECTION OF THE SICK

Mujáhid said that Sa'd remarked: I was once sick and the Prophet came to visit me. He put his hand between my nipples until I felt its coolness in the organs that lie within the chest wall. He said: Verily you are a man muf'úd. So he sent for al-Harath bin Kalda from Thaqif, who is indeed an excellent physician. Note: a man is said to be muf'úd when he has a disease of the organs that lie within the thorax.

Again, the Prophet said: On completion of your visit to a sick man, put your hand upon his forehead and enquire how he is. This saying is reported by al-Tirmidhí.

It was the custom of the Prophet whenever he entered the house of a sick man, to lay his hand upon him. This tradition is related by al-Bukhári.

INSPECTION OF THE SICK MAN & THE PART IT PLAYS IN TREATMENT

Said Abu Sa'íd: The Prophet said: Treat with respect the physiognomist who is a fervent Believer, for he views by the light of God. And from the same source comes this saying: If you see a jaundiced man who has no disease and who is not a worshipper, then know from this that at heart he is a sham Moslem.

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From Anas comes this tradition. He said: The Prophet said: Verily God has worshippers who are known to men simply by looking at them. Abu Nu'aim, too, relates this.

Physiognomy is the Science of deducing what is inside from what is visible outside. It is said to be a mental power which fastens upon the heart and rejects what is opposed to it. It has a power upon the heart like the power of a lion on its prey. And from this the deduction is made.

Quran 15-75

Physiognomy, as practiced by an individual, depends upon how great is his intelligence, his faith, and his knowledge of the principles of the Science. Said Almighty God: Surely in this are signs for those who

examine. This refers to the physiognomists and means: I have examined him outwardly and found him good within, or, more simply, I have inspected him.

This Science is particularly useful when the cause of a disease is in doubt. Then the physician will look at the temperament of the body and make a diagnosis from the colour, the temperature, the feell, and the eye.

Part THREE

Section VIII

ON THE PERMISSION FOR WOMEN TO TREAT MEN MEN WHO ARE NOT THEIR CLOSE RELATIONS

Said Umm 'Atiyya: We journeyed with the Prophet in seven raids. I travelled in the rear with the baggage. I prepared their food and I treated the sick and wounded. Muslim extracted this tradition.

Anas said: The Prophet once made a raid and took with him Umm Saylam, and with her came the womenfolk of the Anşári. They used to carry round the drinking water and they used to treat the wounded. This tradition is told by Muslim.

Aḥmad says that it is lawful for a physician to look at a woman, even though not a relative, whenever the need requires it, even at the forbidden places. This was also the view of al-Marúzi in his Book of Traditional Sayings and of al-Aṭhram and of Ismá'íl. Similarly it is lawful for a woman to look upon the forbidden parts of a man in case of necessity. So says Ḥarab among his collection of traditions.

Said al-Marúzi: Abu 'Abd-Ullah had his head full of nits. He called to a woman and she deloused him.

So it is evident that it is lawful for a man to treat a woman not his relative and to see her forbidden parts in cases of illness. And similarly it is lawful for a woman to treat a man and see his forbidden parts in a case of illness, if there is no man or woman from the family at hand. Al-Marúzi says this in his Book of Traditions.

In the same way it is permitted for a witness to see the face of a woman and also for the one who intends to perform the marriage ceremony.

Again, if a man dies among women or a woman dies among men, the women are allowed to wash the corpse of the man and the men that of the woman. There are therefore two traditions and in truth the one completes the other.

PART THREE

*Section IX*LET THERE BE NO COMPULSION FOR A SICK MAN
IN EXTREMIS TO EAT AND DRINK.

Bin 'Amar said: The Prophet said: Do not force your sick to eat or to drink, for God gives them food and God gives them drink. This was related by al-Tirmidhi and Ibn Mája held it to be a fair tradition.

If a sick man has no desire for food because his nature is engaged with disease or because of loss of appetite or because his faculties are weak or for any other cause, then it is most improper at that time to give him food. For if the sick man is then forced to take food, the functions of his nature are weakened by it and he is occupied in digesting food instead of resisting and expelling sickness. So that food actually does him harm, especially at the time of the crisis. For then it will augment the pain.

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At the time of the crisis nothing should be given except what conserves the faculties, small amounts of syrups to drink of a well balanced temperament, such as syrups of roses and apples or chicken soups, and what stimulates the faculties by its pleasing smell or a little bread.

An unconscious patient may need to be fed by force.

Sometimes the sick man has no desire for food because of the excessive congestion of his body. In this case if you feed him, you will increase his bad state.

Both Hippocrates and Avicenna said: Food is a friend of the Faculties from the point of view of being food, but it is their enemy from the point of view that it is also the friend of their foe. By the foe of the Faculties is meant the *Materies Morbi*.

The meaning of the saying of the Prophet quoted above that God gives food and God gives drink, is that God treats the sick as though He were giving them food and giving them drink. And so there is no harm in their not taking food or drink. Hence comes another saying of the Prophet: I am not like to any one of you. For I dwell with God and He gives me food and He gives me drink.

ON THE APPETITE OF A SICK MAN AND ON THE GIVING
HIM TO EAT WHAT HE DESIRES.

Ibn 'Abbás relates that the Prophet visited a man and asked him what he would like. The man replied: Wheaten bread. According to another version of this tradition the man said: Plain cake. Said the Prophet: Let him who has wheaten bread, send it to his brother. And he added: If any one of you is sick and has an appetite for anything, let him eat of it. This saying was extracted by Ibn Mája.

If a sick man eats what he desires, even if there is harm in it, it will be more beneficial and less harmful to him than if he eat what he does

not desire, even though it be beneficial for him. But if what he desires is also beneficial, then it is without equal. Whenever the appetite is proper, it is incumbent upon the physician to harken to what the appetite of the sick man demands.

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Said Hippocrates: Whatever of food or drink is less in goodness but more in pleasantness, it is incumbent that this be chosen before what is the more excellent.

ON FORBIDDING TO THE PATIENT MANY THINGS WHICH INCREASE HIS DISEASE

Said Ja'far bin Mohamed, having heard the story from his father: Some one presented the Prophet with a packet of dates at a time when 'Alí had fever. The Prophet gave him one date, then another and another until he had allowed him to eat seven. Then he said: That is enough for you. This he did because there is in dates a something which harms people with fever and brings upon them headaches and thirst. But if they take only a few, this harm does not come upon them.

MEATLESS DISHES FOR THE SICK

See f. 111

We have already related the tradition of Umm ul-Manzir and her saying: I make for them spinach & barley.

'Ayesha reports the following: Whenever any of the followers of the Prophet were indisposed, he would order a soup to be made for them, and he would make them drink the soup. He used to say that it would please the innermost parts of the afflicted and ease the innermost parts of the sick, wiping away affliction and sickness as dust is wiped away from the face. This saying is related by al-Tirmidhí.

In this story indisposition means fever and soup means a cooked dish made of flour, water and fat boiled together. Such a dish pleases the inner parts of the afflicted that is to say, it fortifies and strengthens him and wipes away and removes all pain from his innermost parts.

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Again 'Ayesha reports: If the Prophet was ever told that some one was off his food, he used to say: Make for him a talabína soup and give it him to eat. And again she said: The Prophet said: The talabína soup fills to the brim the inner parts of a sick man and drives away sorrow. This is related by al-Bukhárí. Note: talabína soup is a soup made from flour or bran, opened sweetened with honey. It is called Talabína from the word Labn (= milk) because being white it resembles milk. It is a very filling soup and gives much relief. Some say it is an aperient, others say it constipates. And indeed grief and sorrow render the temperament cold and weaken the Innate Heat. This soup strengthens the Innate Heat and makes it grow. The phrase "innermost parts" here means the cardia of the stomach.

'Ayesha herself relates that she used to order talabína soup, saying that it was horrid but useful. Tradition says that she herself ordered talabína soup for patients. Al-Bukhárí relates this. She used the word 'horrid' because patients used to hate and refuse it.

The author of this work says that if you wish to reckon up the uses of soup, you must reckon up the uses of barley water, especially when combined with bran. For soup causes a brightness, permeates rapidly throughout the body and provides a pleasing nourishment, especially when taken hot. Then its benefits are even greater, its tonic action is more rapid, and its brightening effect enhanced.

PART THREE

Section X

ON VARIOUS MINOR ATTENTIONS TO THE SICK,

ON BINDING THE HEAD

Ibn 'Abbás relates that during his last illness the Prophet came forth with his head bound up with a piece of cloth. He sat like this in the pulpit and praised God. Tradition commends him at great length for this and glorifies his name. The full tradition is quoted by al-Bukhárí.

Traditionally Mohamed bound his head with a very tight bandage. In this there is a strengthening of the head and a soothing of pain.

SHAVING OF THE HEAD

Al-Bukhárí wrote some chapters on this subject, quoting Ka'b bin 'Ajra who said: In the time of the Prophet I was standing beneath the pulpit when a louse crawled out of my head. The Prophet said: Could this be from you? And I replied: Yes. So he said to me: Then shave your scalp. This tradition was extracted by al-Bukhárí.

Shaving the head opens the pores, quietens head aches, and strengthens the whole head. Bin 'Abbás thought that shaving of the nape of the neck thickens the neck.

SNUFF FOR A SICK MAN

Ibn 'Abbás said that the Prophet used to use snuff. This is generally agreed upon.

The phrase 'to use snuff' means to insert some drug into the nose. Snuff is much used to put a man to sleep and to calm him down. Because of this physicians order the nose & limbs of a sick man to be anointed with oil of violets.

WASHING OF THE LIMBS OF A SICK MAN

In the *Ṣaḥīḥ* of al-Bukhárí it is confirmed of the Prophet that he ordered seven vessels of water to be poured upon him during his sickness because this animates a sick man, breathes sleep into him, and strengthens his faculties.

PART THREE

Section XI

VISITS OF THE SICK TO THE HEALTHY

Abu Haríra relates that the Prophet said: A sick man should not go and visit the healthy. Ibn 'Abbás, too, relates that the Prophet said: Do not gaze for any length of time upon a leper. This is related by Ibn Mája. And al-Bukhárí added: Fly from one with leprosy as you fly from a lion.

Jábir relates that the Prophet took the hand of a leper and put it with his own into a dish saying: Eat in the name of God. This is told by al-Tirmidhí and Ibn Mája. A similar tradition is related by Ibn 'Umr who says that there was a leper in the mission of Thaqíf. The Prophet sent to him: Return, for we have accepted your homage. This is related by Muslim and al-Nasá'í.

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But as for the saying of the Prophet: Let not a sick man make a visit, this does not refer to the sick man himself, but rather the meaning is the man whose cattle are sick. Such a man should not visit a man whose cattle are healthy. For if perchance by the Will of God the healthy cattle should fall sick, their owner may turn over in his own mind that this coincidence followed from that visit.

The Prophet said: There is no such thing as contagion nor such a thing as an evil omen. Such ideas should be shunned.

LEPROSY

Leprosy is due to the spread of black bile throughout the body. It corrupts the temperament of the organs and their shape. Often it eats them up and causes them to drop off. The disease of Leprosy is also called Leontiasis either because lions often suffer from it or because the face of the sufferer from leprosy comes to resemble that of a lion.

Physicians hold that Leprosy is both contagious and hereditary.

The Prophet forbade long gazing upon a leper. He once sent for a leper and gave orders for his return again. He also once took a meal with a leper. So, he avoided the first from the point of view of caution and he eat with the second to show that it is permitted.

Said Ibn Qatayba: He who approaches a leper, will himself become sick from the smell, not from the contagion. Said 'Ayesha: This statement is confuted by the saying of the Prophet that there is no contagion and by his eating with a leper. And as for his saying: Fly from a leper, this is an order legitimising it. For those who can not endure his suffering, these should shun a leper. And it is indeed the smell that is the cause of his infectivity. And all power is with God.

PART THREE

*Section XII*THE PROHIBITION OF GIVING TREATMENT
WITH THINGS IMPURE

I have already discussed the traditions reported by Táriq bin Suwayd and others about the illegality of giving treatment with wine and such-like. Note: the word khamr (= wine) is both masculine and feminine and one may write khamr or khamra.

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The Best of the True Ones once said that wine is not a medicine but rather a disease, because it contains things that are noxious and do harm by taking away a man's sense. And if a man's sense goes, then his Faith goes. And if the Faith goes, then Hell is that man's destination. May Almighty God preserve us from that.

Said Hippocrates: The damage done by wine to the head is great, for it harms the understanding. The author of the Liber Regius says that it has a special property of damaging the brain and the nerves. Others have said that it causes forgetfulness and sudden death and makes what is bad appear good. It may generate shaking palsies, facial palsies, muscular palsies, apoplexy, and other similar states.

Said Ayeshā: The Prophet said: All that inebriates is illegal and whatever inebriates the power of discrimination, even a handful of it, is forbidden. This saying is reported by al-Tirmidhī and Abu Dáwúd.

It is well known that wine used to be a remedy for certain diseases. It may well be that Almighty God removed these benefits from it when He made wine illegal. And this He made known to the Prophet who then said: Wine is a disease and not a medicine.

Said Shaykh Muḥyi-ul-Dín al-Tawáwi: The Prophet said: He who breaks his fast with seven 'ajwat dates, no poison or witchcraft will harm him that day. And he added: That is excellent doctrine and canon law ordains it. And I myself say: Shaykh Muḥyi-ul-Din spoke the truth. May God have mercy upon him.

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These facts were unknown to any physician or to any person or even to any one of the prophets. Nor had anyone called attention to the fact except the Prophet Mohamed. On the other hand some of the later physicians have claimed that 'ajwat dates are a remedy for cold poisons and for that reason God removed the benefits from wine, a fact which He revealed to the Prophet alone, when he prohibited its use. In the version of Abu Tálīb the saying of Abu Thawar was put to Aḥmad: Do you treat your patients with wine? And he replied: This is a thoroughly bad saying.

In the same strain al-Marúzí reports that the saying of Abu Thawar was told to Aḥmad who replied: Even if physicians are united in the giving of wine to the sick, I condemn it utterly.

Nor is it lawful to treat with any theriacum which contains the flesh of serpents in wine. According to the version of al-Marúzí he said: If it contains only the flesh of serpents, I do not think that it should be

taken. Similarly he said: If it is mixed with asses' milk, it should not be drunk, not even in dire necessity. And the same thing is true about it if mixed with the urine of asses. The proof of this is found in the tradition of Abu Harira, who reports that the Prophet said: He who receives treatment with means permitted by God will be cured. But he who receives treatment with means forbidden by God, for him God will surely not suffer a cure. And the Prophet made unlawful the flesh of asses and their milk on the Day of Khaybar.

It is permitted to drink the urine of camels in case of necessity. This is reported in the traditions of Saleh, Ibn Hanbal, Mahomed bin Al-Hasan, Ishaq bin Ibrahim, Harab, 'Abd-Ullah, al-Athram, and Ibrahim ibn al-Harith. As for whether the drinking of it is permitted without dire necessity, the generally accepted tradition is that it is permitted according to the above quoted tradition of Anas.

The taking of narcotic drugs is forbidden. One such is the drug called al-Dari. This is a seed which resembles a barley-seed. It is black in colour. Another example is al-Banj which causes intoxication.

We have already mentioned the prohibition by the Prophet of the killing of frogs for the purpose of food. This law against the killing of them is because they are classified as a poison. It is true that there is no indication of the publication and the making known of any such prohibition. But the reason for the order is because there exists in frogs much that is harmful. In some species whoever eats their flesh, his teeth will fall out, even the teeth of domestic animals. If these so much as graze on the grass, their bodies swell and their colour changes. It has indeed been said that the eater of frogs will void his semen until he perishes.

The yellow species of frog is the most harmful.

Now, if doctors have forbidden their use through pity for mankind, how could it be that the Prophet failed to do so, whom all Believers know is kind and compassionate (as I swear by my father and my mother)?

PART THREE

Section XIII

FEVER

THE TREATMENT OF FEVERS BY COLD WATER

Physicians say that the drinking of cold water during fevers at the beginning of the disease weakens and disintegrates the power of the sick man.

An apochryphal tradition says that Bin 'Umr said: Fever is from the boiling of Hell; so cool it down with water. This saying is repeated by al-Bukhari and by Muslim.

A similar traditional saying from Bin 'Abbas is: Fever is from the boiling of Hell; so put it out with the water of Zamzam. This saying is reported by al-Bukhari.

From Asma bint Abu Bakr comes this story: A severe headache used to cause a certain woman to roll at times in the dust. She would then call for water and pour it over her forehead. Then she would say: Verily

the Prophet said: Cool it with water because it is the breath of Hell. This is reported by al-Bukhárí and by Muslim.

This saying of the Prophet "Cool it with water" is particularly applicable to the people of the Hedjaz. For if heat overcomes them, they drink cool water or they bathe in it because it helps them against the heat of their land. Cold water cools down fever and breaks its heat and burning fire. And the phrase of the Prophet "breath of Hell" means the violence of the heat and its boiling. And may Almighty God in His mercy protect us from this. The saying of the Prophet "water of Zamzam" shows that there is a special excellence in this water. For waters differ with different diseases or from the point of view of a blessedness within them. For the Prophet said: When the water of Zamzam is drunk, the emaciated and the feverish are cured.

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The Prophet also said according to Anas: If any one of you is feverish, pour cold water upon him on three successive nights at dawn. This tradition is reported by al-Júzí.

Abu Haríra says that the Prophet said: Fever is a bellows from the bellows of Hell; so put it away from you by cold water. This is related by Bin Mája.

From Sumra comes the saying: The removal of fever is the removal of a piece of fire; so cool it down with water.

It was the habit of the Prophet when he was feverish to call for bottles of water and to pour the water over his head and to wash. This tradition is repeated by al-Ḥassan, quoting Sumra.

'Ayesha reports the tradition that the Prophet said: Be generous in illness and pour over me seven water-skins of water.

From Ráfa' bin Hadíj comes this saying: If a bout of fever befall any one of you, verily fever is a portion of fire; so put it out with cold water. This tradition is reported by al-Tirmidhí.

Galen said: If a young man who is fat, bathes in water in the hot season, that will not be good for him.

I maintain that it is the general opinion of doctors that water is the best of drinks. For it drives away hot fever by reason of its subtlety, the speed of its penetration, and its lightness upon the constitution.

In some conditions water requires to be made yet colder and then ice is added to it. Or its strength and power of penetration have to be increased: then vinegar is added. Or its damp and power of reaching far-distant organs must be augmented: then vinegar is rectified with sugar and sugar with vinegar. The result is known as an oxymel. And this is a most useful remedy for those afflicted with a febrile materies morbi on account of its dissecting and aperient properties.

VARIETIES OF FEVERS

There are several varieties of fever. One is a diurnal fever which will often finish its course in a single day, but may continue for three days. This variety is connected with the humours and is known as a Putrid Fever. When the fever is connected with the noble organs, it is called a Hectic Fever. Often this fever is a coctant for thick humours and will cure paralysis and dissolve colic and so forth.

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From Abu Haríra comes the report that he said: I was once talking to the Prophet, saying that fever was a curse to a man. But he replied: It is not a curse, for it cleanses sin in the like manner that fire cleanses the dross of iron. This saying is repeated by Ibn al-Mája.

And from Jábir comes this: The Prophet entered upon Umm Sá'ib or Umm Musayyab and said: Why are you shivering? And she replied: From fever. In it there is no blessing from God. And he said: Do not revile it. Verily fever takes away the sins of the sons of Adam just as bellows remove the dross of iron. Muslim reports this saying.

Tradition says that the Prophet said: Fever for one day is the equivalent of fasting for one year.

From al-Ḥassan comes the tradition that the Prophet said: Verily there will be removed from the worshipper all his sins if he suffer fever for a night. So fever has become of use both to the body and to the Faith. And this is why the Prophet has forbidden the reviling of fever.

SIGNS OF VARIOUS FEVERS

The signs of a fever due to Blood are redness of the face and eyes. Treatment is venesection, scarification, and the drinking of sour infusions.

The signs of a fever due to Bile are a yellowness of the face, insomnia, the vomiting of bile, and bitterness of the mouth. Treatment is the taking of syrup of prunes and sour meat dishes. Cases accompanied by much thirst should use green melons, milk, and beans or purslain seeds. The constitution should be softened with infusions which set up a flow. If insomnia is predominant, instil into the nostrils of the sick man oil of violets. If the faculties become weak, feed him with chicken soup. If the disease is prolonged, set up a flow with the linctus of rhubarb. When the fever declines, then make the patient enter a hot bath and let him eat the flesh of lambs.

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The signs of a fever due to Phlegm are diminished thirst, a leaden complexion, and rigors. Treatment. For the rigors use emetics and make the patient drink hot water with an oxymel of any sort. At the same times soften the constitution with softening enemata and later with linctus of cassia. He should be fed on chicken meat rendered sour and on carthamus.

The signs of a fever due to Spleen are a lividity of the complexion or face and of the urine and excessive insomnia. The urine at the onset resembles barley water. Treatment. The best foods for this patient are those containing damp-producing and sleep-producing properties. The best food both in quality and quantity is a drink made with one ounce of one of the above mixed with half an ounce of sugar. The constitution should also be set aflow with decoctions. The patient should be fed on the flesh of kids, fresh fish, and pulse.

All these fevers are accompanied by vertigo. The distinguishing feature of a Bilious Fever is the periodicity of the fever, for there is fever on one day and none on the next, that is, it is a Tertian Fever. A Splenic Fever also has a periodicity, having fever one day and then none for the next two days, that is, it is a Quartan Fever. Whilest in a Phlegmonous Fever the fever occurs every day, that is, it is a Quotidian Fever.

All types of fever should be treated with emetics at the onset. The remainder of the treatment has been described above.

But if the fever is connected with the basic organs and is accompanied by a cough, unremitting fever, distaste for taking any food with sweats and general weakness, then barley water full of pearls of barley must be used. If the patient is overcome with thirst, he must take pills of camphor if his strength is good enough; otherwise he must not be given them. Let him take plenty of hot baths and let him use a room to which no fresh air has access. Let him not cease from this nor from the use of thin chicken soup, the flesh of kids, gravy from fowls in which white bread is soaked made from barley or cheese with poppy heads. And if with all this his condition grows worse, then expect death. And God is all-knowing.

PART THREE

Section XIV

TREATMENT OF CERTAIN MINOR MALADIES

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As for Headache, it may be due to Blood, or to Phlegm or to Spleen.

We have already discussed its treatment in the section about drugs for fever. But in addition in cases of cold headache the patient should smell musk, amber and coriander. He should be given honey to eat. He should take hot ebullients and hot enemata. He should eschew draughts of cold water and cold winds. If he is obliged to use emetics, he should take the Hicory Pill.

The above regime should be followed in all cold diseases of the brain, such as epilepsy, apoplexy, palsy, facial paralysis, tremors, hemicrania, flaccid paralysis, coma, and catarrhal flows from the brain whether anterior or posterior.

Prescription for a Hicory Pill. Take one drachm of hicory, one of white turbith, one sixth of a drachm of scammony, and two parts of tragacanth. Prepare from these one pill to be taken last thing at night.

We have already related and Abu Haríra has reported the tradition that whenever a sudden headache descended upon the Prophet, he would dye his head with henna. Bin Mája speaks of this same tradition. And we have already discussed the benefits conferred by henna.

Anyone who seeks good health must avoid heat and cold in excess, violent winds, smoke and dust, much crying, straining of the eyes in transcribing and too much reading of tiny manuscript. This last should indeed be done but rarely; although if done in small amount it renders the vision keen. A man should also avoid looking at shining objects, at the orb of the sun, and at whatever is pure black or pure white.

The best colour for the eyes is green. Anas reports that of colours the most pleasing to the Prophet was green. And Almighty God Him self has said: They shall wear green robes.

Green is said to have been the colour of the dress of the people of Syria in Paradise. Bin 'Abbás says that the Prophet admired any green

Quran 18.31

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thing because it increased the power of vision. And the same is true of running water according to al-Bukhárí. It helps the eyes by strengthening them. It also guards the health of the eyes, just as does scented antimony. But that subject we have already discussed.

As for bleeding from the Nose, this should not be checked unless it proves wasteful and weakening. And in this case the patient should take syrup of apples and camphor and be restored to strength by chicken soup.

Now, the Teeth can be protected by the avoidance of chewing the various kinds of gums, of cracking hard objects by the teeth, of eating very cold foods, and of extreme cold, above all after eating hot food. Similarly, hot food following the drinking of cold water should be avoided. Excessive use of the tooth-pick ruins the teeth and hurts the mouth. So do all foods that need grinding. The eating of the green leaves of leeks is bad because of a special property that they contain.

The treatment of a Cough is to take barley water, sweet ebullients, pomegranites prepared with oil of almonds, milk pap, and lightly boiled eggs. Forbidden should be the eating of snow, flesh meat, and all things that are acid and salt.

But as for Pain in the Liver and Colic, this often occurs from eating too much of flatulency-forming food, such as peas, lentils, dry beans, and the entry of food upon food. Treatment. Emesis, avoidance of the above foods, use of the confection of roses with warm water, softening and sour enemas if required, purgative electuaries of quince, anointing of the liver and belly with oil of roses and mastich, fomentations with hot bran, and bathing with hot water.

Folio 133

The treatment of Gripes and Tenesmus is to boil juice of mallows with syrup of apples. Use this hot combined with whole psyllium seeds. Squeeze all this into hot water in which poppy heads have been boiled. If the spasm is excessive, the Suppositorium Tenesmi should be inserted. The patient should take soup made from old and unripe grapes. If the diarrhoea is excessive, take syrup of pomegranites with powdered pomegranite seeds.

See folio 79

The treatment of Pleurisy. We have already described the treatment of False Pleurisy. True Pleurisy should be treated with ebullients and a plaster of flour of barley, white mallow, and violet blossom. The patient should take barley water with oil of almonds. And if the bowels are constipated, he should take cassia pods and refined sugar.

See folio 85

As for the treatment for Dropsy, we have already discussed it.

Abu Haríra reports the tradition that the Prophet ordered a physician to incise the abdomen of a man who had a chronic disease of the belly. He said: O Prophet, will the Art of Medicine be of any help? And the Prophet said: If such treatment has ever been successful, then let this method of treatment be also used in the case of a man who in the opinion of doctors ought to be treated by paracentesis because he has the dropsy.

Among the varieties of Dropsy is one known as Ascites. This is the worst type, though others say that the type known as Anasarca is worse.

As for Enuresis, this occurs mainly among children and the aged. It is due to cold and it is therefore expedient to increase their outer garments. Such should break their fast off gum-incense, mastich and

honey and should avoid soups, cold dishes, water melons, sugar cane and similar things.

Folio 134

The treatment of Piles is to take a Syrup of Spinach with hot water and to eat preparations of marsh mallow, common mallow, and spinach. The patient should also take foods that soften the constitution as far as possible and he should avoid dry bread and all absorbents.

The treatment of Rheumatism is by emesis and the avoidance of flesh food, especially fish, milk and fresh fruit. The patient should take honey and hot things, if his rheumatism is due to cold, and he should use purgative pills.

See folio 38

The treatment of Sciatica has already been described under the letter A with the recommendation of the Prophet on the subject. Tradition says that a certain Jew complained of sciatica. So he gave up camels milk and camel meat and made them unlawful for himself. And so he was cured. Then he made them forbidden to his children also. And I too maintain that very harmful for pain in the joints and in the sciatic nerve are milk and meat, above all the flesh of camels and cows. Avicenna says that flesh and wine are forbidden to sufferers from rheumatism.

It should be known that the word Sciatica means the arising of pain in the hip joint, passing down from the buttocks to the thigh and even extending to the heel. The longer it lasts the greater the pain. The leg wastes.

PART THREE

Section XV

CAUTERISATION

Should cauterisation be done? There are two replies to this question and both are verified. One tradition related by Jábir of the Prophet states that he said: If there is any choice in your treatment whether you prefer scarification or branding by fire, then I personally do not like branding. This saying is extracted by al-Bukhárí and by Muslim.

A tradition related by Ibn‘Abbás states that the Prophet said: If the final cure lies between scarification, draughts of honey, and cauterisation with fire, then I utterly forbid cauterisation. This tradition is related by al-Bukhárí.

Folio 135

In his Traditions and in his books on Paracentesis and Cauterisation al-Bukhárí said: Abu ‘Abd-Ullah al-Márzí said with regard to other congestive diseases whether due to Blood or Bile or Phlegm or Spleen, as we have already related, that the cure of those due to Blood is the letting of blood and the cure of the other congestive diseases is by drugs that set up a flow suitable to the particular humour in question.

The Prophet gave precedence to scarification for the letting of blood over cauterisation and set phlebotomy next after scarification. He also gave precedence to syrup of honey over purgatives.

If drugs fail, only then should the physician have recourse to branding. It is to be used when the constitution defeats the strongest of medicines

and no drug succeeds. The Prophet has taught us what to do by the following tradition on the basic treatment of simple diseases when he said: Verily the violence of fever is from the boiling of Hell: so cool it down with water. His sayings and the written verses will be discussed later, if God wills.

Jábir reports the following tradition: Sa'd bin Mu'áz suffered from conjunctivitis due to scabies. So the Prophet let blood from his arm by means of a *mishqaş* arrow. The swelling recurred, so he let blood a second time. Muslim reports this tradition.

'Amrán bin ul-Ḥaṣḥbaynī reports the tradition that the Prophet forbade branding, saying: We were afflicted with a disease and we branded our selves, but we did not succeed nor did the branding benefit us. This tradition is reported by Abu Dáwúd, by al-Nasa'í and by Ibn Mája.

From Bin 'Abbás comes the tradition that the Prophet said: Of my followers 70,000 will enter Paradise, not reckoning those who do not consult soothsayers, who pay no attention to bad omens, and who do not use branding but rely on their Master. Al-Bukhári and Muslim report this tradition.

Note. With regard to the above traditions the word used by the Prophet ' *mihjam* ' with the first vowel an ' i ' means " scarification by a professional bleeder ". This word also means " the dish in which the blood is collected which exudes after scarification ". The word ' *ladha't* ' with a *dhál-i-mu'ajama* and an 'ain-i-muhmala, that is with a dotted ' *Dh* ' and an undotted ' *Ain* ', means " a mild cauterisation ".

Furthermore, the *Akḥal Vein* is a vein in the middle of the fore-arm. It is used for venesection.

The word ' *mishqaş* ' with the initial vowel an ' i ' means " a long thin arrow ". A broad arrow is known as ' *al-Ma'íla* '.

The word ' *ḥasama* ' means " to let blood by scarification ".

Finally, the phrase ' do not consult soothsayers ' means that one should not ask another to recite verses as a charm. And the phrase ' pay no attention to bad omens ' refers to people who pay attention to omens which are opposed to the Faith. And blessed is the Faith.

Among the traditions which we have just described some seem to authorise cauterisation and others seem to forbid it. The correct view is mid-way between. The prohibition is due to the thoughts which those cauterised have when they think that it is the cauterisation itself which checks the evil and believe that had cauterisation not been performed the patient would have been lost. It is cauterisation practiced with this idea that has drawn the prohibition. But on the other hand cauterisation is authorised when it is considered to be the occasion of the cure and not the essential cause of the cure. For it is God alone Who cures and gives health, not cauterisation or drugs.

In this matter many people hold views which show their doubt of this truth. For instance they will say: So-and-so had he taken this medicine, would not now be dead. And again: Had so-and-so stayed in his own country, he would not have been killed.

It is safe to assume that cauterisation is prohibited if it is to be employed by way of prophylaxis against disease and before there is need of it. For this is reprehensible. But it becomes admissible in case of necessity.

Folio 137

It is equally safe to assume that the prohibition is against having recourse to the cautery before having full confidence in God. It may also be assumed that it may be practiced and is fully permitted when there is no substitute e.g. when a wound has penetrated to an artery and the haemorrhage will not normally stop except by cauterisation by fire. For the pulsation of the artery prevents its clotting. But when a cautery is applied, the cauterisation produces at the mouth of the wound a scab so that the blood which exudes from the mouth of the vessel, clots and adheres to the opening and thus checks the haemorrhage. Such cicatrisation is effected by the Faculty with the permission of God. In such circumstances surely no one can be blamed for having recourse to cauterisation.

Said al-Khaṭṭābī: Verily the Prophet cauterised Sa'd to prevent a haemorrhage which would have been fatal.

It is with the same intention that one cauterises the wound after the amputation of a hand or a foot. Cauterisation in these cases becomes of obligation.

It is a useful tradition that Bin 'Umr used to apply the cautery for facial palsey. Abu Zabayr relates as follows: I saw Bin 'Umr one day and he was branding the forehead of a man with a slight facial palsey. Now, facial palsey is produced by a thick materies morbi. It is classified among the chronic diseases and the matter of this disease cannot be dissolved by drugs. Hence branding under such circumstances is the best treatment for it.

PART THREE

Section XVI

BLOWS, FRACTURES & BITES

THE TREATMENT OF SPRAINS

The treatment of a Sprain is the evacuation of the blood, the leaving of the tissues intact, and the application of ice.

Jábir relates: I once cupped the Prophet on his hips because of a sprain from which he was suffering. Abu Dáwúd also relates this tradition.

A sprain is defined as a weakness without a fracture or dislocation of the bones. The treatment of a sprain also involves a strengthening of the site by an ointment made from leaves of sesame and myrtle mixed together in a dish.

THE TREATMENT OF FRACTURES

Said al-Jabr: 'Ali broke one of the bones of his fore-arm, so I set it. I enquired of the Prophet who said: Anoint it and continue to apply the ointment while the arm is in the splint until it has healed.

RABIES & THE BITES OF MAD DOGS

Rabies is a form of madness which occurs in dogs when the temperament changes to a splenic temperament.

Folio 138

Signs of rabies are: the eyes are red, the tongue hangs out of the mouth with much slobbering, the animal keeps his head low and near the ground, his ears hang relaxed, his tail droops between his legs, and his coat is shaggy. The dog runs about continuously and staggers like a drunken man. He will attack any one he sees. He barks but little and then with a hoarse voice. Other dogs avoid him and deny him food. He will fly from water as soon as he sees it.

If a rabid dog bite a man, the symptoms which occur in the man are the same as those seen in the rabid dog, as far as can be. The disease which then develops in the man is one of the most serious of diseases. The man fears water when he sees it. He will shun in fear any person he views or who approaches him. He sees himself in a mirror with the face of a dog.

Said the Prophet: If a rabid dog has put its nose into one of your pots, then wash this pot seven times, one of these times being with earth. Another version of this tradition runs: Seven times, the first being with earth. This is a very sound tradition because the poison of rabies is transmitted in the saliva. Hence, when a dog has thrust its nose into a vessel, the poison passes into the vessel with the saliva, just as it passed into the body with the bite. The watery materies morbi acts upon whoever eats from that vessel in the same way that it acts upon anyone who has been bitten. And that is why the Prophet has commanded men to wash any vessel into which a rabid dog has dribbled in order to shut off every passage of danger. Such is the vigilance of the Prophet over his People.

Anyone bitten by a rabid dog begins to fear water after an interval of one or two weeks up to six months. If there is doubt whether the biting dog is rabid or not, take a piece of bread, sprinkle on it some blood that runs from the bite, and give it to another dog to eat. If it eat the bread, then the dog that has bitten the man, is not rabid. If it refuses to eat the bread, then the first dog is rabid.

Folio 139

Treatment requires that first the site of the bite be excised and then that cups be applied. Violent suction must be exerted and care taken that the wound remain open so that the morbid matter may come out. The patient should be given barley water and the meat of young kids to eat and he should be made to rest.

Sometimes the bitten person will pass in his urine little fleshy bodies of an extraordinary shape, looking somewhat like tiny dogs.

It is most necessary that the man who sucks out the air from the cups during the cupping, should anoint his mouth with oil of roses during the act of sucking.

TREATMENT OF BITES BY SERPENTS

It is necessary to deprive the bitten person of sleep, because during sleep the poison slides into the depths of the body. Cups should be

applied to the site of the bite and the air be sucked out, just as has been described above. The letting of blood is beneficial if the poison has spread all over the body, but it is of no use in the early stages.

SCORPION BITES

Two conditions are produced by the bite of a scorpion, one hot and the other cold.

In both cases the treatment is to split open the scorpion and to apply and fasten it very tightly over the bitten spot. Make the patient eat the kernels of filbert nuts and orange pips. This is sanctioned by experience.

See folio 94

We have already mentioned that the Prophet had water and salt applied to the bite of a scorpion. Tradition says that the Prophet killed the scorpion and then called for salt and water. This he proceeded to pour over the bitten finger.

A NIGHT-PRAYER FOR PROTECTION

Whoever at the onset of night recites the words of God in their entirety, puts himself thereby under the divine protection against noxious creatures. Such a man will receive no harm from scorpions until the morning has safely dawned.

Similarly whoever of the Faithful says at the onset of night: In the Name of God the pronunciation of Whose Name protects against all evil both on Earth and in the Heavens, the God Who knows and hears all things, whosoever makes this ejaculation will suffer no harm until the following morning.

PART THREE

Section XVII

ON THE RIDDING OF NIGHT-FLYING INSECTS

It was once the custom of doctors to keep within their houses cats, storks, peacocks and hedge-hogs and to place lamps and lanterns inside their houses at night time so that night-flying insects will fly upon these. All these measures are against the harm that such insects do.

Folio 140

The Prophet differed from such people when he said: When you sleep, put out your lamps. And again when he said: Do not leave a fire in your house while you sleep. He also said: Fire is your enemy: put it out while you sleep. And again he said: The Fawaysaqa often falls upon the wick and sets fire to the people in the house. All these traditional sayings are authentic.

Quran 113.2
Quran 2.255

The Prophet also ordered us to protect ourselves against the evil "of what He has created" by a full recitation of the words of God and by reciting the verse of the Chair.

Said 'Ayesha: The Prophet when going to bed used to join his hands together palms upward and blow on them. Then he would recite the verse beginning: Say, God is One and then the two chapters that begin: I seek refuge. Then he would rub with his palms what he could of his body, beginning with his head and face and front of the body. This he did three times. On this there is general agreement.

Quran 112.1

Quran 113 and 114

Blowing is similar to spitting but is without saliva. For spittle contains saliva. Yet the reverse has been asserted. 'Ayesha was asked about this blowing of the Prophet and replied: It is like the spitting of people with raisins.

Quran 2.285 & 286

The Prophet said: Whoever reads at night-fall the two final verses of the Chapter of the Cow, this suffices him. On this there is general agreement. It is also said that this will suffice against every evil.

The Prophet himself used to say: O God, save me from your punishments on the Day of the Great Awakening of Your servants. And when he woke up in the morning he would say: Thanks be to God Who has given life to us after death: in Him is our Resurrection.

Folio 141

Quran 2.255

The Prophet ordered that we should seek forgiveness at bed-time and recite our beads and the praises of God and the magnifying of Him, according to the well known tradition. He also said: Whoever reads the Verse of the Chair at bedtime, on him there rests the protection of God until he awakes. This tradition is reported by al-Bukhárí.

So the Prophet has pointed out to us these good and blessed and protective words which replace those defences by fire and animals. And thus he has protected us in this world by these good and blessed words.

And for us there remains a reward in the next world and this comes through faith in him and through his blessing.

PART THREE

Section XVIII

THE PLAGUE

Asáma bin Zayd asked Sa'd: What did you hear from the Prophet about the Plague? He replied: The Prophet said: The Plague is an impurity sent upon the tribe of Bani Israel and those who were before you. If you hear of plague in the land, go not there. But if the plague has occurred and you are there already, flee not away from it. Al-Bukhárí and Muslim extracted this tradition.

The saying of Anas is well known: Plague is a martyrdom for all Moslems. Al-Bukhárí and Muslim extracted this tradition.

Plague is death from pestilence: so wrote the author of Al-Şahâh fi il-Ṭibb.

THE BUBO OF PLAGUE

A Bubo is the name given to a fatal inflammation which turns black and makes green the surrounding areas. It frequently occurs in the armpits and behind the ears.

Among the traditions of 'Ayesha is this saying: A plague-stricken man is a martyr.

I once asked: What is the sign of one stricken by the plague? Came the answer: Like the swollen gland of a camel, coming out in the groin and the arm-pit.

Folio 142

Avicenna said: If the eruption occurs in the soft tissues in the axilla or behind the ear, it is called the Plague. It is a corrupt, infected, poisonous blood, often mixed with sanguinous pus, which makes for the heart. Its specific action is fatal. It produces fainting fits and palpitations. The Red Plague is less dangerous than the Yellow Plague. True Plague is the Black Plague from which no one escapes. It increases the pestilence.

DISCUSSION ON THE STATEMENT OF THE PROPHET

In the prohibition of the Prophet against approaching the Plague there are two advantages. First, no one will breath corrupted and infected air and so get ill. And secondly, no one will go near a sufferer and so increase the calamity. Hence the two commands. Abu Dáwúd reported that the Prophet said: From contact comes destruction.

According to Ibn Qatayba the Prophet meant by the word 'contact' the approach of a person to Plague and pestilence. And his saying "Do not flee away from it" is a proof of dependence upon God and of trust in Him. It is also stated that the Prophet forbade movement towards the pestilence because movement changes the constitution and weakens the faculties, as is proved by the saying of 'Ayesha when she said: Whenever the Prophet moved to Medina, he felt indisposed. This tradition is from Abu Bakr and Bilál. And if the faculties are weakened and the constitution changed, then the effects of the pestilential air is speedier.

As for the saying of the Prophet "if it occurs in the land and you are there already, flee not away from it", this is because when a great disease such as this falls upon the land, it weakens all bodies and produces an effect within them, just as movement weakens all bodies. And so the disaster grows. And that is the reason for this second saying of the Prophet.

Folio 143

'Ayesha said: I asked the Prophet about the Plague and he replied: It is a torture sent by Almighty God upon whom He wills. And upon Believers God has made it a mercy. For no one once the Plague has broken out in his country, would sit patiently without reckoning that he knows that it will not befall him unless it is written for him by God to play the part of a martyr. This tradition is related by al-Bukhárí.

It is stated that Plague and Pestilence are one and the same disease and that it is a universal disease.

The cause of Plague is a spontaneous putrefaction, like the putrefaction of stagnant water which is due either to causes from the earth e.g. a warrior left unburied, or to causes from the sky e.g. scarcity of rain or a shower of meteorites and stones. When the putrefaction occurs in the air, the humours also putrefy. And thus it spreads through most of creation and through most people to the fullest possible extent.

In this disease tenesmus is very painful. It is said that in an hour 20,000 of the Bani Israel died from it. Others say 70,000. Possibly these were the very first to undergo its pains. And when God said: Have you

Quran 2.243

not considered those who went forth from their homes by their thousands in fear of death?, He was referring to the Plague.

Al-Tamíni said that Syria remained an asylum from the plague until the terminal days of Ibn Marwán, especially Damascus and Jordan. It is said that the uncle of al-Saffáh was making a speech at Damascus and in the course of it said: God has been benevolent towards you in our time by lifting the plague from you. One of the audience called out: God is too just to give us both you and the plague.

According to Jábir bin 'Atík there is an apochryphal tradition that martyrdom is of six categories — i.being killed for the sake of God; ii.the martyrdom of being struck by the plague; iii.the martyrdom of being burned; iv.the martyrdom of being affected by pleurisy; v.the martyrdom of abdominal disease; and vi.the martyrdom of a woman who dies in labour. This tradition is related by Abu Dáwúd and also occurs in the book called al-Muwaṭṭa'.

Folio 144

It is reported that 'Abd-ul-Rahman 'Awf said: I heard the Prophet say: If the pestilence affects a land while you are there, do not go away through fear; and if you hear of it being in a country, do not go there. This tradition is related by al-Bukhárí and Muslim.

Pestilence ebbs and flows. Avicenna said: Everyone who wishes to take precautions against the pestilence should remove from his body all waste moistures. He should go hungry. He should not go to the hot bath. He requires rest and must quieten the excitement of the humours. For it is impossible to flee from the plague without movement and all movement is harmful.

Thus the medical meanings flash from the sayings of the Prophet.

The story of 'Umr is well known. When he left for Syria, he had an attack of epilepsy. So he returned to a village in the Wádi Tobúk. This is said to be on the frontier of the Hedjaz and to be thirteen stages distant from Medina.

PART THREE

Section XIX

ON THE PRACTICE OF AL-GHAYLA (Coitus with a lactating woman) AND AL-'AZALA (Coitus Interruptus)

There is a report of Asmá bint Yazíd al-Anṣáriyya that she said: I heard the Prophet say: Do not kill your children secretly. For the practice of al-Ghayla catches the rider and throws him down from his horse. Abu Dáwúd and Ibn Mája extracted this tradition.

It is reported of Ḥadáma bint Wahab that she said: I heard the Prophet say: I had intended to forbid the practice of al-Ghayla. But when I looked at Rome and Persia, I saw that their children suffer al-Ghayla and that they are not harmed thereby in the least.

Quran 81.8

Next they asked the Prophet about the practice of al-'Azala and he replied: That is a secret infanticide and is referred to by the verse " when one buried alive is asked for what sin she was killed ". Muslim extracted this tradition.

COMMENTARY ON THE ABOVE

Folio 145

The Imám Málík has stated that the practice of al-Ghayla is when a man goes into his wife while she is suckling. A child is said to receive al-Ghayl when the mother has intercourse while suckling him. When a woman is suckling and becomes pregnant, her milk too is said to receive al-Ghayl. Such milk will throw down, that is will do harm and destroy, the infant. For this milk is the corruption of the waste matter of the menstrual blood. When a woman is pregnant and when a woman is suckling, her monthly periods cease. When pregnant, the best part of the blood turns to food, that is, it becomes the nourishment of the foetus, and the rest — and it is the corrupt part — passes to the breasts. Similarly, when suckling, all the menstrual blood passes to the breasts and is converted into milk for the nourishment of the child. And that is why the Prophet said: Do not kill your children secretly. For the practice of al-Ghayla throws down the child, that is to say, the effect of that corrupt food continues with a man until puberty and manhood. And should he be challenged to a test of strength by duel, he will be overwhelmed in the fight, being weaker than the other.

As for the saying of the Prophet: I had intended to forbid the practice, such a prohibition was a matter of expediency. He did not after all prohibit it because he knew the resulting harm that comes to a man from total abstinence and from the struggle with the sexual desire. He also knew that the children of Persia and Rome not harmed thereby.

But as for the practice of al-‘Azala, it is lawful if both parties agree.

Said Jábír: We were practicing withdrawal in the days of the Prophet and the Quran approved of it. And Muslim said: We were practicing coitus inter-ruptus and when this reached the ears of the Prophet, he did not prohibit it. Furthermore he added: There is no soul which is soothed on the Day of the Resurrection but is not soothed by the approval of it.

Said ‘Umr: The Prophet forbade the practice of coitus inter-ruptus with a free woman except with her permission. Ibn Mája reports this tradition.

It is also lawful for a woman to take medicine to stop the menstrual flow if she is sure it is not harmful to her. This was the view of Aḥmad in his book of correct traditions. But a party among the Sháfi‘ites denied it, saying that it is unlawful for her because it entails the prevention of progeny. But indeed as far as the woman is concerned the decision rests with the man.

PART THREE

*Section XX*THE EVIL EYE, THE PROOF OF ITS REALITY, &
THE EFFECTIVENESS OF CHARMS AGAINST IT

Folio 146

Umm Salma relates the following tradition. The Prophet saw in his house a slave-girl. On her face was a black scab. The Prophet remarked:

Leave her alone, for in her is the Eye. Al-Bukhārī and Muslim extracted this tradition.

Note: when a man says "The eye", he means the Evil Eye and when one says "so-and-so has the Eye" there is meant that so-and-so has been struck by the eye of a Jinn.

Abu Haríra reports the traditional saying of the Prophet: The Evil Eye is a fact. This saying was extracted by al-Bukhārī.

The Prophet used to fly to God on behalf of al-Ḥussayn and al-Ḥassan for refuge from every devil and all poisons and any Evil Eye.

Note: the word al-háma الهامة has a plural form hawám هوام and means everything endowed with a lethal poison, such as serpents. The word may even be employed of things which are not fatal, as is shown by his saying to Ka'b: Do the insects (هوام) hurt you or your head? And as for the phrase Evil Eye or what is endowed with the Evil Eye is meant anything which has a bad effect upon anyone who gazes upon it.

'Ayesha reports the tradition that the Prophet used to command her to recite charms against the Evil Eye. This tradition is agreed upon by all. From her too comes the report: The Prophet ordered anyone who was possessed by the Evil Eye to perform an ablution and thus he would wash away the Eye. This was told by Abu Dáwúd.

From Ibn 'Abbás comes this. The Prophet said: The Evil Eye is a fact. If anything existed before Time, then it is the Evil Eye. And you if you are possessed by the Eye and require a bath, then take a bath. This tradition was extracted by Muslim and al-Tirmidhí.

From Ismá comes an explanation of his saying "if you require a bath". It means: If any one of you is struck by the Evil Eye and asks for water in order to perform an ablution, then his request should be granted. And he who is struck by the Evil Eye will wash his face, his hands, his elbows and knees, and the tips of his feet, and what lies within his breeches. He will collect this water in a cup and pour it over the possessor of the Evil Eye. He will turn the cup upside down behind him on the ground. It is said that this pouring upon him will bury the effects and he will be cured by the permission of Almighty God. So it is said by the Imám Málík in his al-Muwatta'.

Folio 147

Aḥmad al-Málík was asked: What does 'within his breeches' mean? He replied: The part of the body adjacent to the breeches. Said Abu Dáwúd: I said to Aḥmad: What verses are to be read against the Evil Eye? He replied: It is a matter of indifference. And he added: One section of the commentators on the Quran have interpreted the following verse "and those who believe would almost smite you with their eyes" to mean that they would touch you with the Evil Eye.

Quran 68.51

The Prophet said: If any one of you see anything that he admires either in himself or in his possessions, let him call down a blessing upon it. And again he said: Whoever sees some thing which he admires, let him say: As God wills: there is no Might save in God. And it is told of him that if he feared that a thing would be smitten by the Evil Eye, he would say: May God bless it and may no harm come to it. Abu Sa'íd, too, said that the Prophet used to seek refuge in God against the jinns and against the Evil Eye. This was told by al-Tirmidhí.

Note: With regard to the word al-saf'ah السفءة (used in the story of the

slave-girl) this means a black mark on the face. Al-Aṣma'ī says that it is a reddish-black mark. Ibn Hálawia says that al-saf'ah means a madman. In his book on the Eye he defines the disease as a blackness and pallor in the face.

Said 'Ayesha: The Prophet allowed verses to be read to resist the Evil Eye. Al-Bukhárí and Muslim both report this tradition. According to 'Amrán ibn Ḥaṣbaynī he is reported by tradition to have said that all readings are potent against the Evil Eye and against venom. This was told by al-Bukhárí and Ibn Májá.

Note: the word 'venom' Hamí الحُمى here means poison derived from any poisonous animal. The sting of a scorpion or of a wasp are both called venom.

It is an agreed tradition that the Prophet read charms for a man in pain. Anas relates that the Prophet permitted the reciting of verses against the Evil Eye and against venom and against any rodent ulcer. This was told by Muslim and Abu Dáwúd. The term 'rodent ulcer' Al-Namla النملة means an ulceration which occurs on the forehead.

Some physicians have falsely said that the owner of the Evil Eye sends from his eyes a poisonous force which makes contact with the eye of another and so does harm. It is said of some serpents that if their gaze fall upon a human being, that man will die. In religious laws it is ordered that the possessor of the Evil Eye should make an ablution on behalf of the person struck. According to the tradition of Sháháb bin Ḥaníf when the Prophet himself was struck, he ordered the man who had the Evil Eye to perform an ablution and to pour the water over him. This is related by the Imám al-Málik in his Al-Muwaṭṭa'.

Know then that the recital of verses and the wearing of amulets are indeed useful if accepted by the patient and received with his consent as a method of cure. The recitation of charms and the wearing of amulets are a form of taking refuge with God for the purpose of securing health, just as is done in the case of medicine. Blameworthy recitations are those not made in Arabic when the meaning of the words is not known. But if the words are understood, then the practice is approved. On this subject 'Awf bin Málik is reported to have said: You mean: as we used to do in the days of the ignorance. And they said: O Prophet, how do you regard that? And he said: Recite to me your verses. And after hearing them he said: All well & good, always provided there is no suggestion of polytheism in them. This story is reported by Muslim.

In another version it is reported that a man was brought to the Prophet saying: O Prophet, is it true that you have forbidden the recitation of charms? I once recited a verse to charm away a scorpion bite. And the Prophet replied: Whosoever among you is able to help his brother, let him indeed do so. This is related by Muslim.

Indeed the prohibition is directed against heretical charms. Or perhaps the prohibition was once absolute and later was cancelled.

I once asked Abu 'Abd-Ullah about charms against scorpions. He saw no harm in the practice provided the words were understood or were taken from the Quran.

Said Shifá bint 'Abd-Ullah: The Prophet entered the tent while I was with Ḥafsa. He said to me: Teach her the charms against the herpes

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in the same way as I had taught her to write. Abu Dáwúd relates this. In this tradition it will be also noted that permission is given for women to be taught to write.

From 'Ayesha comes this tradition. When people used to complain of something such as an ulcer or a wound, the Prophet would put his finger in the dust. Then he would raise it and say: In the name of God, the dust of our earth united with the spittle of some of us will cure our sick with the permission of the Lord. About this traditional saying there is general agreement.

The phrase 'dust of our earth' is used because the constitution of dust is cold & dry and a dessicant for all damp. Now, ulcers and wounds contain much damp within, which checks the good functioning of the Faculties and so hinders speedy healing. And as for the phrase 'spittle of some of us', that is our saliva, this means that if saliva be added to dust and dried and then placed upon ulcers or wounds, these will be cured by the permission of God. On this subject there are many traditions.

On the subject of reading verses from the Quran, 'Ali is reported to have said: The best medicine is the Quran. Al-Tirmidhí reports this tradition.

Quran 17.82

Said Almighty God: We reveal of the Quran that which is a healing and a mercy to the Believers. The word 'of' does not refer to certain parts only, but the meaning is that all that is revealed in the Quran is curative. The Quran cures from physical diseases if used for that purpose just as it cures from error, ignorance and doubt. It will guide a man lost in amazement. It cures the heart by removing ignorance from it: it cures the body by removing sickness from it. Know that sound bodies are found with sound hearts. Make healthy your heart and healthy will be your body. Said the Prophet: There is within the body a lump of flesh. If this lump of flesh is healthy, then the whole body is healthy. This is a traditional saying.

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We have already discussed reading from the Quran as a cure. Said 'Ayesha: Whenever any member of the household of the Prophet was sick, he used to recite over him the two terminal chapters of the Quran.

A tradition is reported by Dár Qatnî in his List of Authorities, quoting Ibn 'Abbás, that the Prophet said: He who complains of the toothache, let him put his finger on the tooth and read the verse: He it is Who has brought you into being from a single soul, then there is for you a resting place and a depository: indeed We have made plain the communications for a people who understand.

Quran 6.99

If some words are endowed with special properties and are helpful by the permission of Almighty God, then what are you to think of the very words of Almighty God Himself? Wrote Aḥmad: If words from the Quran are written down upon something and then washed off and the washings drunk, all well & good. Again, if a man write a text from the Quran and put it inside a vessel and then make a sick man drink from it or even if he only reads something from the Quran over the vessel and the sick man drinks from it, this too is well & good. Similarly if a person reads something from the Quran over water and then sprinkles this water over a sick man or in the case of a difficult labour, if a man

writes something from the Quran and makes the woman drink it, all this is well & good.

Ibn 'Abbás reports a traditional saying: If a woman finds difficulty in giving birth, let her take a clean vessel and write inside it the following verses: On the day that they shall see what they are promised, they shall be as if they had not tarried. And again this: On the day that they see it, it will be as though they had not tarried. And again this verse: In their histories there is certainly a lesson for men of understanding. This writing will then be washed off and the woman will be given the washings to drink and some poured over her abdomen.

Quran 46.35

Quran 79.46

Quran 12.111

According to the Traditions of Muhanna Aḥmad once gave judgement that it was lawful to free one who is enchanted from his enchantment by means of any sort of medicine and that it is quite possible to remove magical enchantment. For when the Prophet was bewitched, he drove it out and loosed himself and this loosening of himself was accomplished by medicine.

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In common speech the word 'enchantment' means a change in the form of a thing. Thus we say 'What has bewitched you like this?' meaning 'What has brought about this change in you?'

Enchantment is also used in the sense of sheer fraud. But on the other hand an enchanter may be a very wise man.

Now, enchantments may take the form of amulets containing written verses or the weaving of spells or of words spoken over a person by an enchanter or of words written down by him. And so an effect is produced in the body of the man bewitched or in his heart or indirectly within his brain. In fact by these means a man may be killed or made sick or even removed from his women-folk. It may indeed come between a man and his wife and cause one to hate the other and destroy their mutual love.

Said 'Ayesha: I used to imagine that the Prophet had done something which he had in fact not done. I seek refuge from it in God and His mercy.

It was said to Aḥmad: Physicians maintain that nothing can enter a human being, by which is meant all the inhabitants of the earth. He replied: That is mere babble, for the Prophet has said: Verily the Devil runs within a human being just as his blood runs within him. But I, the author of this work, maintain that the bodies of jinns are subtle bodies and that it is impossible for the humours of jinns to mix with human souls in the manner that blood and phlegm mix in human bodies with all their impurities.

When the news about 'Umr was late in reaching Abu Músá, he went to a woman within whose belly was a devil. He asked her about 'Umr and she replied: I will tell you when my devil gives me the answer. Then he arrived and she put the question to him. And the devil replied: I left him preparing camels as alms.

This subject is a very wide one and many are the stories, too many to be related in this book. And God knoweth all.

ON THE WEARING OF AMULETS

Aḥmad wrote that amulets are an abomination. He said: He who wears an amulet comes to depend upon it. Ḥarab relates that he once discussed

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this subject with Aḥmad: I said: With regard to the wearing of amulets is there anything about it in the Quran or elsewhere? And Aḥmad replied: Bin Mas'ūd abominated them. He also quoted 'Ayesha and other women, saying that they were complacent in the practice. Aḥmad himself was far from strict.

From 'Abd-Ullah bin 'Umr comes the following tradition: If any one of you suffer from sleeplessness, let him say: I take refuge in all the words of God from His anger, from punishment, from the evil of His worshippers, and from the instigations of the devils, should they come. Surely these words will not fail you.

'Abd-Ullah bin 'Umr used to teach these words to his sons when they grew up and while they were still children he used to write them down as a text and hang it round their necks. Abu Dáwúd and al-Tirmidhí relate this tradition. These are his very words and al-Tirmidhí added: It is strange but true. This is also reported by al-Nasá'í in his *Al-Yaum wa al-Layla*.

The phrase about amulets being an abomination and about abandoning their use, the justification for this depends upon how much belief is placed upon their intrinsic power to do good or harm and how much of the words are not understood. This we have discussed above.

With regard to the method of cure by charms, known as *al-Nushra*, that is, water over which verses have been recited, then left in the open and used by the sick man for washing, Aḥmad used to say: Bin Mas'ūd abominated that.

Said Abu Dáwúd in his book called *Kitáb-ul-Marásil ba Ishnádahi*: I asked al-Ḥassan about the practice of charms. He replied: It was told me by the Prophet that such is the work of the Devil. And from Jábir comes the same tradition.

PART THREE

Section XXI

SPIRITUAL DRUGS

Abu Haríra said: The Prophet saw me when I was asleep. I was writhing with pain in the stomach. He said: Does your stomach give you pain? And I answered: Yes, O Prophet. Then he said: Arise and pray; for verily in prayer there is cure. This is related by Ibn Mája.

Note: The above words of the Prophet are quoted in Persian. Their meaning is 'Have you a pain in your stomach?'. For the Persian word 'shikam' is the equivalent of the Arabic word 'batan' and 'dard' is the same as 'waja'.

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With regard to the above tradition wise men say that there are two things to be learnt from it. The first is that the Prophet could speak Persian. And the second is that prayer cures pain in the heart, in the stomach and in the bowel.

In the same way we can deduce three principles. First there is the divine command to worship. Secondly there is the psychological aspect i.e. the

sufferer will forget his pain in his prayer so that his feeling of pain will grow less and so finally his strength will overthrow the pain and cast it out. And thirdly it teaches that the best doctor is he who uses all manner of guile to strengthen the faculties. At one moment he will give strength by food, at another by setting in motion joy and grief or even hope and fear. But prayer is the best of them all. If a man is engaged in worship, he will feel apprehension, fear, hope, nervousness and love. And when he takes thought of the next life, he will strengthen the faculties, delight the heart, and drive away disease by this very means.

It is related from some source that the child of 'Ali once had an abscess. No one dared to make the necessary incision. His family gave him the opportunity to go away and say his prayers. Then they were able to make the incision, for he paid no attention to them, being engrossed in prayer.

Abu Ayúb used to order his family to keep silence in the house when he was there. But when he was at prayer, he used to allow talk, saying: I can not hear your conversation now, for I am at prayer. Once a wall of the mosque fell down while he was praying. It did not distract him.

Praying is a natural thing, being both a psychological and a physical exercise. For it contains within itself standing, bowing, and prostration as well as pauses, tranquillity, piety, worship, submission, self-humiliation, and other things. By all these the joints of the body will be moved and relaxed and in addition most of the organs, especially the stomach and bowel. How strong is the power of all of these to void the two impurities and to hasten the exit of food from the stomach.

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Said al-Muwaffaq 'Abd-ul-Latíf in his book called *Kitab-ul-Arba'in*: I once saw a group of idlers and vile persons all enjoying good health. So I enquired the cause of this and learnt that they prayed often, repeating their prayers during the night. So at last I said to myself: How great are the benefits of prostration for sufferers from colds and catarrh.

Prostration is indeed of the greatest use in opening the nostrils when they are blocked. And how great is the help of prostration in casting forth of the two impurities and the hastening of the exit of food from the stomach and bowels and in moving waste matter within them and ejecting it. For within some of the vessels there is food pressing upon food and one meal will fall upon another. Again, many a time prayer brings pleasure to the individual and removes bad thoughts and puts out the fire of anger. Prayer produces humbleness before God and submission to others. Prayer softens the heart and makes to a man forgiveness dear and revenge hateful.

Many times when engaged in prayer right opinion enters in and a good conduct of affairs and a well chosen answer are clear. Often the worshipper remembers in prayer what he had previously forgotten. Prayer makes a man think of his beginning and his end and of how he stands in this world and the next. It will remind him of his personal reckoning, especially if he stands long in prayer, above all during the night, when the eyes droop and voices are hushed and the power of the under-world is weakened and the thirst of the flocks is quenched and the power of the spiritual world is increased and gloomy thoughts turn happy. This is what the Prophet meant when he said: O Bilál, let us take rest in prayer. And again when he said: I have made my comfort in

prayer because from it man derives pleasure and the pleasure of it brings comfort and because prayer contains the excellencies of this world and of the next.

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We have already mentioned the saying of the Prophet: Digest your food with the name of God and with talk of Him. This is one of the reasons why the *Tarāwih* prayer is customary.

And so from prayer is derived the best of this world and of the next. From prayer descends the power emanating from the beatific vision of God and the Creator. And hence it is that prayer drives out all that is in the body of sickness and infirmity and discovers to a man his own character so that he strives to make perfect what is good and to abandon what is evil.

Sahil bin Sa'd reports as follows: The Prophet spat into the eye of 'Ali when he was suffering from ophthalmia and had implored his blessing. And 'Ali was cured. Al-Bukhārī and Muslim report this tradition.

Indeed this chapter falls short in its description of the virtues of prayer. But God knoweth best.

It is said that a man complained to the Prophet about pain in his eyes. Replied the Prophet: Gaze upon the Holy Book.

It is said that a certain man complained to the Prophet about the stubbornness of his own heart. Replied the Prophet: Stroke the head of an orphan and give him to eat. The same complaint was once made to Abu Dāwūd who said: Visit the sick, accompany corpses, and visit tombs.

Said al-Marūzī: Aḥmed related: I once had fever and a man wrote for me the following charm against fever: In the name of God the Beneficent, the Merciful: by the Name of God: by God Himself. And I confess that Mahomed is the Prophet of God. Fire be thou cold and agreeable to Ibrāhīm upon whom harm is intended. But we have defeated them. O Lord of Gabriel, Michael and Raphael, cure the owner of this writing by Your skill and by Your power and by Your might. O Lord of Creation. Amen. So be it.

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Said 'Uthmān ibn abi al-'Āṣī: A man complained to the Prophet of a pain that he felt in his body ever since he had become a Moslem. The Prophet replied to him: Put your right hand on the place of the pain and say seven times: I fly to the protection of God and His power from the evil which I find. Muslim reports this tradition.

Said Khālid bin al-Walīd: O Prophet, I cannot sleep at night by reason of my insomnia. So the Prophet replied: When you go to your bed to sleep, then say: O God, Lord of the Seven Heavens and whatsoever is overshadowed thereby and Lord of the Seven Earths and whatsoever is upon them and Lord of the Devils and of those they have misled, be for me a Helper against all the evils of creation if any one of them oppresses me. May Your help stay long with me. Exalted be Your praise. There is no God other than You and no God excepting You. Al-Tirmidhī extracted this tradition.

Note: The word 'insomnia' means an inability to sleep.

Of Dhālid it is said that he complained to the Prophet of Night Terrors. The Prophet replied: Shall I teach you certain words that I was taught by Gabriel? I fly to the Face of God, the Generous, and to the complete words of God, more than which no man can do, be he good or bad.

I fly from the evil which comes down from Heaven, which struts therein, and from the evil which is on the ground, and from the evil of temptations by day and by night, and from the evil of calamities of both day and night, and from all except what brings with it a blessing. O merciful One. This is reported by al-Ṭabari.

PRESCRIPTION FOR AN ELECTUARY WHICH BRINGS PEACE TO THE HEART
AND DRIVES OUT ALL APPREHENSION.

This is made up from the eating of only what is lawful, from scrupulous observance, from refraining from what is doubtfully allowed, from the control of all bad external emotions and the keeping in check of all internal feelings, from the governing of oneself by wisdom, from the careful preservation of secrets, and from humble supplication to God (all Honour & Glory be His) for preservation from the evils of one's own lusts and one's own devil.

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Said Bilál: These evils are removed from you by worship of God by night, for this was the habit of good men who came before you and is a preventive of sin and renders you close to God. It is an expiation of evil deeds and drives away disease from the body. This saying is reported by al-Tirmidhí.

ANOTHER PRESCRIPTION

It is said that Dhú-ul-Nún walked past some doctors one day. Around them were a lot of folk, men and women, holding bottles of urine in their hands. The doctors were writing out prescriptions for them all, suitable for the disease which each one had.

Said Dhú-ul Nún: I drew near to a doctor and saluted him and he returned my salutation. Then said I to him: May God have mercy upon you, pray give me a remedy for sin. The doctor lowered his head for the space of an hour and then raising it said: If I prescribe for you a medicine, will you give me your attention and understanding? And I replied: Yes, God willing.

Then said the doctor: Take the root of poverty with the pollen of patience with the myrobalan of submission and the belleric of concentration on God together with the tamarinds of humility and the polybody of sincerity, the rhubarb of purity, and the agaricum of fidelity. Put all these into the cauldron of sinlessness. Set beneath them the fire of devotion until the bubbles of wisdom froth up. When these bubbles of wisdom appear, sieve them in the sieve of remembrance. Then strain into the goblet of acceptance. Fan with the fan of the praise of God until cool. When cold, drink and taste the temperance therein. Therafter never will you commit sin.

So treat your heart with these medicines just as you treat your body with those drugs. Thus will you enjoy perfect and complete restoration to health both in this World and the next.

And verily there is no power but God, the High, the Great.

PART THREE

*Section XXII*A COMPLETE EXPOSITION
ON THE GOOD THAT RESULTS FROM SICKNESS,
ON VISITS TO THE SICK, & OTHER MATTERS.

Verily sickness is the strongest incentive for a Believer to repent, to speak the truth, to do penance for his sins, and to raise himself Heavenwards.

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It is told about the Prophet that he said: He who dies on a sickbed, dies the death of a martyr and is secure against the inquisition of the tomb. His food descends upon him with the sustenance of Heaven. So says Ibn Mája.

Abu Haríra and Abu Sa'íd said: The Prophet said: A Believer will suffer no sickness nor fatigue nor indisposition nor even sorrow to cause him anxiety nor a thorn to pierce skin without that God will forgive him his sins by these means. This was extracted by al-Bukhárí and Muslim.

It is related of the Prophet that he said: Verily a Believer should not fear sickness; for if he knew what he derives from sickness, he would desire to be sick even to death. This tradition is told by al-Zár.

Said the Prophet: The greater number of my witnesses are the people of the bed. As for those who died in the battle at Şafín God alone knows what was in their heart. This is related by Bin abi Shabayba.

A tradition says that Jábír said: Fever takes away sin from the Children of Adam just as bellows remove dross from iron. Abu Haríra adds that the Prophet also said: To whom God intends a blessing, He will make him partake of it. This is related by al-Bukhárí.

Said 'Ayesha: I have seen no one in greater pain than I have seen the Prophet. Al-Bukhárí reports this saying.

Said the Prophet: The people who meet with severe pain are the prophets of God, the devout and the very best of men. A man is afflicted in proportion to his love of the Faith. Affliction does not cease for the devout as long as they walk this Earth and until they are free from sin. This tradition is reported by al-Tirmidhí and it is a fair and sound tradition.

Said the Prophet: If God loves a people, He will give them affliction.

Said the Prophet: There is no sickness or pain which a Believer receives that is not a penance for his sins whether it be a thorn which pricks him or a disaster that overwhelms him. Al-Bukhárí reports this tradition.

Said the Prophet: No Moslem receives any injury without God shedding from him his sins, as a tree sheds its leaves. This tradition has been extracted and many more similar ones.

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Said the Prophet: If there had been nought else for the children of Adam except safety and health, this would have been enough. This saying is reported by Abu Dáwúd.

Said al-Thawar: I find that my sight has failed me following good health. Is it not enough after an illness to be safe and well?

When Abu 'Abbás was an old man he was once asked how he was. He replied: I am stricken by the disease which is desired by all men.

Said 'Umrū bin Qamayt:

My back never became weak from standing, only from the passing of days, day and night.

Greedily did I ask God for health and He gave me safety.

Hence came the saying: O My worshipper, good health forms a link between you and your self, while sickness makes a link between you and Me.

A man should indeed pray God for good health. But if God bestows sickness, it should be received with patience, with resignation and with thankfulness.

Said al-Háarith ul-Majási: Affliction is for trouble-makers a punishment, for those turning to God a penance, and for the pure in heart a mark of honour.

Said the Prophet: Visit the sick and set free those held in bondage. This was related by al-Bukhárí.

Said the Prophet: He who visits the sick or visits his brother in religion, his virtue will be proclaimed, his behaviour will be applauded, and a high place in Heaven will be assigned to him. This tradition was related by al-Tirmidhí.

Said the Prophet: A visit to a sick man is only complete when one of you has put his hand upon his forehead and enquired how he is. This tradition is related by al-Tirmidhí. According to another version the visitor will place his hand upon the sick man and will say: How have you passed the night? Or: How have you passed the day?

According to Anas the Prophet used to visit a sick man only after the third day of his illness. Ibn Mája relates this.

Said the Prophet: Whenever you enter the house of a sick man, talk to him about his predestined end. This too is related by Ibn Mája.

Said the Prophet: A visitor to a sick man is one standing on the high road to Heaven. This is related by al-Bukhárí.

The Prophet whenever he entered the house of a sick man was in the habit of placing his hand upon him and saying: Well and good: let there be a purifying, if God wills. This is related by al-Bukhárí.

According to Abu Haríra the Prophet excepted three cases which should not be visited, those suffering from ophthalmia, from deafness, and from boils.

The Prophet said to 'Umr: If you go into the room of a sick man, beg him to pray to God for you. For the prayer of a sick man is like to the prayer of the angels.

Said the Prophet: If you enter the house of a sick man, speak only good words. For verily the angels confirm what you say and open to him the road to Heaven.

Said the Prophet: Whoever visits a sick man whose predestined hour has not yet come and says seven times: I beg God the Great, the Lord of the Mighty Throne, that He cure you, then indeed God will restore him to health.

It was the habit of the Prophet whenever he visited the sick or if a sick man was brought to him, to say: O Thou God of the People, drive

Quran 112.1

away all harm and cure the cure which leaves no sickness, which leaves behind no trace of disease. Then the sick man should read to himself the opening chapter of the Quran and should say the verse: Say, He Allah is One, and finally the last two chapters. Then he will blow upon his hands and rub his face. This was shown in the book called Al-Saḥīḥ to be the practice of the Prophet.

The sick man, too, should pray the prayer of despair which runs: There is no God but God the Great, the Clement: There is no God but God, the Lord of the Great Throne: there is no God but God, the Lord of the Heavens and of the Earth and the Lord of the Throne of Mercy.

It is fitting for the sick man also to say: Indeed my pain is great. The Prophet used to say: O my head, O my head.

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The sick man should show neither fear nor displeasure and should say: Thanks be to God, before he begins to voice his complaints. Then they will cease to be complaints.

It is quite proper for the relatives of the sick man to ask his physician about him. Whenever 'Ali used to go out from the presence of the Prophet when he was ill, people used to enquire of him and he used to reply: He has passed a good night and is well, thanks be to God.

It is improper for a sick man to desire death; but if he fears to lose his faith, then it is permitted.

Said 'Ayesha: I saw the Prophet at the hour when death was near. Beside him was a cup of water. He put his hand into the cup and rubbed his face. Then he said: O God, help me against the anguish of death and its agonies. She also added that he said: O God, forgive me and have mercy upon me and call me to join the life on high. This is a generally agreed tradition.

Said Shaykh Muḥyi-ul-Dín in his book called Kitáb-ul-Adhkará: It is desirable for one who despairs of life to engage much in reading the Quran and in the remembrance of God. It is most improper for him to be afraid or ill tempered or quarrelsome or abusive or offensive in any matter other than religion. He should remember that these are the last hours of his life in this World. He should strive to finish it well and aim at fulfilling all his obligations, return his securities and pay off his debts. He should forgive his relatives, his sons, his slaves, his neighbours and friends, and those with whom he has had business relations. He should be thankful to Almighty God with resignation and with good thoughts towards Him, that He may have mercy upon him and forgive him. And so God will allow him to escape from his due punishment and from the worship still owing.

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Then the sick man should ask God for forgiveness and pardon. He should cause to be read to him verses full of hope and sayings full of confidence and the stories of holy men. He should make disposition of the affairs of his children. He should call to memory the words of various prayers and should avoid all baser things. Particularly should he beware of failing in this, for the worst possible thing is to end the life in this world forgetful of the rights of God. He should not harken to the words of one who deceives him in this matter. For such a man may indeed approach him.

It is desirable for a dying man to beg his relatives to be patient with

him in his sickness and to bear their distress with patience. He should strive to recommend them to desist from weeping over him. And he should remind them of the veritable saying of the Prophet who once said: The dead receive punishment as much as is the weeping of the relatives over them. So the sick man will say: O my dear friends, please refrain from doing what will bring punishment upon me. And they for their part should grant his request. He should also recommend them to avoid raising their voices when reading the Quran and when performing other of the funeral ceremonies.

When the sick man is drawing his last breath, he should repeat over and over again: There is no God but God. And he should say to the by-standers: If I become neglectful of this, pray recall me to it. Verily the Prophet said: Whosoever makes his last words: There is no God but God, such a person will surely enter Heaven. This tradition is reported by Abu Dáwúd.

The Prophet also said: Teach your dying people to say: There is no God but God. This is reported by Muslim.

If a dying man fails to say these words, let one of those present teach him very gently in fear lest he become impatient and abandon it. And if he say it but once, do not force it upon him again unless different words are to be used. An incorrect statement should not be contradicted lest perhaps the dying man die while he is being corrected.

When the eyes of the dying man close, say: By the Name of God and by the Religion of the Prophet, speak nought but good words, for the angels will confirm all that is said. Tradition relates that al-Anṣarí used to recite the Chapter of the Cow in the presence of a dying man. Another tradition says that the Chapter Yasin used to be recited over the dying. This was related by Abu Dáwúd.

Something made of iron should be placed upon the abdomen of the dying man. When 'Umr bin Khaṭṭáb was at his last moment he said to his son: Place my cheek upon the ground. Then he wept until the mud stuck to his eyes from the great quantity of his tears. And all this time he was saying: Woe to 'Umr and woe to his mother if God will not overlook his sins. In another version of this story 'Umr wept and made all around him weep.

And this is what he said when he died: All possessions belonging to me upon whom the sun will not rise again, all these would I give to avoid the fear of this rising. And he said to his sons: When you put me into my grave, then place my cheek upon the earth in such a manner that there may be nothing between my cheek and the earth. And he said to Ḥafṣa, his daughter: Swear by your inheritance from me that you will make no mourning over me. But as for your eyes over them there is no mastery. For verily no man is mourned for virtues that he never possessed without incurring the hate of the angels.

After he died the holy man was seen in a dream. He was asked: What has happened to you? To which he replied: All is well. My bier was nigh to descending into Hell had I not found my Lord merciful and forgiving.

Said 'Umr bin 'Abd-ul-'Azíz on his death bed: I do not like the pangs of death to be eased, for they are the last chance for a Moslem to gain a

Quran 2
Quran 36

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reward. He was seen in a dream and was asked what deeds he found most excellent. He replied: Petitions for forgiveness.

Said Bin Mu'áz when death drew near: Welcome, O Death, invisible visitor. My friend, you have come at my moment of need. O God, how I used to fear You. But now I ask for mercy.

A well known person said during the illness from which he died: When I die, give my garments away. For naked I came into the World and naked I wish to leave it.

Said Abu Bakr: I was with al-Junayd when he died. He read through the whole Quran and then started again from the Chapter of the Cow. He had got as far as verse 70 when he died. May God Almighty have mercy upon him.

PART THREE

Section XXIII

EMBRYOLOGY & ANATOMY

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One of the Brethren asked me to tell him something about anatomy and how food reaches the various organs. So I answered his question placing my hope on God. I said: Said Almighty God: Certainly We created Man from an extract of clay. Then We made him a small life germ in a firm resting place. Then we made the life a clot: then We made the clot a lump of flesh: then We made the lump of flesh bones: then We clothed the bones with flesh: then We caused it to grow into another creation. So blessed be God, the best of Creators.

Quran 23.12

Note: The saying of God 'Certainly We created Man' means the creation of the Sons of Adam. The word 'man' means the whole of the species, being both singular and plural, all that derive from the extract of clay.

Said Ibn 'Abbás: The 'extract of clay' means the very essence. Mohamed said: It means the semen of the Sons of Adam. 'Akrama claimed that it means the water which flows from the loins.

As for the phrase 'the small life germ' the Arabs call the life germ the extract and the parent the extractor or the flow, because both the extract and the life germ flow from clay, that is, from the clay of Adam. And the extract is generated from clay and Adam was created from it.

It is said that the meaning of the word 'mankind' is Adam and His saying 'extract' or 'flow' implies earth of all kinds. Al-Kalabi adds that the life germ flowed from clay and that the clay was Adam.

So then, we placed the life germ, that is to say Man, in a firm resting place, strongly guarded. This is the uterus which is concealed and is a fixed resting place for the life germ until its arrival at its term of life.

Next We made the life germ into a clot. It is said that between the two creations are forty days. Bin Mas'úd relates: The Prophet — and he is a most trustworthy knower — has related to us that it was decided for all creation to take forty days in the womb of the mother. So the clot was like that.

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Next came the piece of flesh in the same way. Then God sent an angel to blow a soul into it. And He gave orders for his fate to be written in four words- for hindrance or for help, for misery or for happiness. This is the tradition reported by al-Bukh^har^hí and by Muslim.

Physicians are agreed that the foetus is created in the uterus and that it rests there for about forty days. Here are differentiated the male and the femal organs according to the heat of the temperaments and the faculties.

Next comes the clot of blood in a similar manner and this clot is a piece of congealed blood.

Next comes the lump of flesh in a similar manner or call it a small piece of tissue. This constitutes the third period of forty days.

Then it begins to move, as said the Prophet: We breathed into it a soul. All wise men are agreed that no soul is breathed in until after the fourth month.

Know then that the semen is at first cheesy, like scum on water. Then it becomes bloody and finally fleshy. Next it receives form. Then it begins to move.

The shortest possible period of pregnancy for a child to survive is 182 days. Full term pregnancy lasts 280 days.

Ibn 'Abbás reports the tradition that the fluid of the male is white & thick and that the fluid of the female is thin and yellow. Whichever of the two is the higher or the lighter, from this one comes the resemblance in the child.

Muslim reports that tradition that from the fluid of the male are created the essential organs and the bones and that from the fluid of the female is created the flesh.

Anas reports the tradition that 'Abd-Ullah bin Salám once asked the Prophet how it is that a child resembles his father or his mother. And the Prophet replied: If the fluid of the male exceed that of the female, then the child will resemble the man, but if the fluid of the female exceed that of the male, then the child will resemble her.

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Al-Bukh^har^hí reports that male semen is hot and strong and is therefore thick and white, whereas female semen is thinner and weaker and is therefore yellow. The resemblance of the child to one parent or the other depends upon the excess of the seminal effusion, upon the greater quantity of the semen, and upon the more voracious sexual appetite.

Said Hippocrates: Semen flows from all the organs, from the healthy man healthy semen, from the diseased diseased. Said the Prophet: Beneath every single hair lies a possibility of ceremonial impurity. His saying 'beneath every hair lies impurity' indicates the same fact, that is that the semen flows from every organ.

Quran 23.14

Next come the words of Almighty God: Then We caused it to grow into another creation. Said Ibn 'Abbás, al-Majáhid, 'Akrama, al-Sha'bí, al-Zahák and Abu 'Áliyeh: This means the inspiration of the soul into it.

Said al-Qatáda: The blossoming of Man is the hair. Al-Majáhid added: It is the maturity of youth. And al-Hásson further added: Be it male or female.

Al-'Awfí quoting Ibn 'Abbás relates the traditional saying: The growth of pubic hair marks the change of his state after birth. He has waited

from the time of coitus until birth, till the time of sitting up, till the time of standing up, till walking, till weaning, until the time of eating and drinking, until growing to puberty, until the time of his supremacy in society and until the time of all that goes with that. All this is described in the various commentaries.

So may God be praised, may He be glorified and thanked for all that He was and still is, the best of Creators, of Designers, and of Predeterminators.

Now Creation in the language of design means Man. God the Creator is the Designer. Said al-Mujáhid: So they were designed and God it was Who designed them.

Said 'Ayesha: The Prophet 'Ali once said: All mankind of the Children of Adam has been created from 360 joints. Whoever says: Great is God; or: May happiness be found in God; or: Glory be to God; or: I ask pardon of God; or he who removes a stone from the road or a thorn or a bone; or he who has given orders to do what is good and has forbidden what is bad; he who has done any of these things up to the number of the three hundred and sixty joints, such a man has removed himself on that day from the fire of Hell and has saved his soul. Muslim reports this tradition.

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Among the traditions of the acts of the Prophet is that he used to give alms, one for every joint. It is also among the traditions about his actions that he used to give alms every day, one for every bone.

Said the Prophet: If in the clot of blood the lump of flesh is at peace, all the clot is at peace. And if it is corrupt, then all the clot is corrupt, excepting one part, the heart.

Said Abu Haríra: The Prophet said: The stomach is the tank of the body and the vessels go down to water. If the stomach is healthy, the vessels return from watering healthy. But if the stomach is diseased, the vessels return diseased. Abu Nu'aim too relates this saying.

From Ibn 'Umr comes the traditional saying that the Believer eats with a single bowel, but the Unbeliever eats with seven bowels.

Al-Bukhári and Muslim relate the tradition that the stomach is a nervous organ, hollow like a gourd with a long neck. The head at the upper end is called the Oesophagus which presses down the food and the drink. The lower end is called the Pylorus. By it the gastric contents are passed down the bowel. The Pylorus is also known as al-Fú'ád. In the inside of the stomach are found villi. These occur in the central part of the stomach and are the seat of disease when this is the site where the first digestion takes place. Here the food receives coction and from here it is pressed down to the liver.

The stomach was created with nerves so that it can expand towards the liver. It is also created with nerves so that it can expand when filled with food and not burst.

Continuous with the stomach are the three intestines. The first is called the Duodenum and its length is twelve fingers. The second is called the Jejunum because it is usually empty. And the third long, fibrous and thin intestine is called the Small Intestine.

After these three come the three large intestines. The first is called the Caecum. It is broad and has no outlet on the other side. In it the faeces

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begin to stink. The second is called the Colon. And the third is called the Rectum, ending with the Anus. These are the six bowels which together with the stomach make seven, as enumerated by the Prophet.

Said Avicenna: Verily because of His care for mankind Almighty God created the bowel manifold and luxuriant that the passage of food down from the stomach might be somewhat delayed.

Now the stomach is the root of all disease. Said the Prophet: The stomach is the house of disease. And again he said: If the stomach is sick, the vessels return sick. This remark I have already quoted.

Be it known that God has composed the bodies of all animals out of many organs. He has set the bones to support the body. He did not place merely one bone in the body, but set there many bones on account of the need for various movements. For did the body have but one bone, it would be incapable of a variety of movement.

All bones are covered by a substance called Periosteum.

The Glorious and Almighty One created at one end of every bone a secondary prominence and at the other end a facet which should receive the prominence of the next bone. Thus was the shape of His creation perfected and movement made easy.

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The Glorious and Almighty One next set the Brain in place as the source of sensation and movement. From it grow the nerves which pass to every organ, being nerves of sensation and nerves of movement. From among these nerves He sent one special kind to the Eyes. This is called the Optic Nerve and through it comes vision. Another specialised nerve He sent to the Ears and through this comes hearing. Another specialised one He sent to the Nostrils and through it comes the power of smell. And yet another specialised nerve He sent to the Tongue and through it comes taste.

The Glorious and Almighty brought about movement of the limbs by organs known as Muscles. He further increased the adherence of the muscles to the bones by organs called Tendons.

Now, since the lower parts of the body are far from the brain, the Creator set in the hinder part of the bone of the skull an orifice through which passes the Spinal Cord. This is stretched out within the vertebrae of the back and gives to the lower end of the body sensation and movement. The Glorious and Almighty One has especially distinguished the brain by the provision of the bone of the skull and the cord by the vertebrae of the back in the same way that He distinguished the heart and the liver by the provision of the bone of the breast. For all these organs are noble organs. So He fortified them with bones so that they might be far from receiving any damage.

Within the brain the Glorious and Almighty One set three innermost cavities. The first and foremost one is concerned with the imagination, the second and middle one with reflection, and the third and hindermost with recollection.

In a similar manner God the Glorious and Almighty set the heart as the mine of life and the source from which arises the Innate Heat. And just as there come forth from the brain nerves to carry to the organs sensation and movement, so come forth from the heart the glistening white arteries to carry to the organs the matter of Life. And since the

heart is the kindler of the Innate Heat and of warmth in general, as soon as it takes rest, all heat is extinguished.

God the Glorious and Praiseworthy has set as a means of breathing the mouth and the nostrils. Inside the mouth there are two channels, one for the entry of air into the lungs and the other for the entry of food and drink into the oesophagus and stomach. God has set the lungs as a ventilator to fan the heart lest the Heat become extinguished.

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As for the mouth it is divisible into two parts. One part is single and is concerned with smelling. The other part is so arranged that air within it passes to the heart, even though the mouth is shut by a lid, as at the time of sleep and when eating and drinking. Were the mouth not so arranged, the tongue would cause a throttling during sleep and the mouth would have to be kept always open and during the act of eating and drinking the road for air would be blocked. In consequence there would be a suffocation from a falling into the air passage of any bit of food or drink.

Just as God set the brain and the heart as the sources of sensation, movement, and life for the rest of the body, so He placed the Liver as the source of nourishment for all the other organs by means of the non-pulsating vessels.

When a person takes food, first the lips taste it; then the canine teeth break it up; then the molars crush it; and then the tongue turns it all about. After all this it is pressed down to the stomach. Were it to rest in the stomach, it would collect there and ultimately block the pyloric exit below with a solid obstruction. So here coction takes place while it tarries. When coction is taking place, there is need of water. And in such circumstances a man becomes thirsty. So possibly the stomach will feel hot from its own subjugation and from the moisture within. Should coction be completed there by means of the water, there will then remain what resembles a thin gruel.

Between the liver and the stomach there are vessels by which food is conveyed from the stomach to the liver. This is the meaning of the saying of the Prophet: The stomach is the tank of the body and the vessels go down to water at it. The liver sucks up the greater part of the fluid food by means of these vessels. Then a second coction takes place until the food is converted into blood. As soon as it has become blood, it is sent to all the organs in sufficient quantity and as required for their well-being.

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Whatever food is left in the stomach is expelled into the intestine, being the choicest. This remainder is expelled below so that the liver may send to the heart the residue of the food to refine it and to the lungs to be made subtle and to the brain to make it damp and to the bones to make them thick and dry. Thus finally there remain in it only the waste products. Of these a due portion is expelled to the Gall Bladder. There it becomes what is known as Yellow Bile. And a due portion is sent to the Spleen which there becomes known as Black Bile. And a proper portion is expelled from the gall bladder to the intestines and this helps in the excretion of the faeces. One part is excreted from the spleen to the mouth of the stomach and increases the desire for food.

The blood extracts from the water a proper proportion to make it

subtle and to make it pass through the narrow paths. Once again the water returns, passing back to the liver. Once again it is expelled by the liver, this time to the kidneys and urinary bladder. There it becomes urine. A little of this is extracted from the blood to nourish the kidneys and bladder.

The proof that the water reaches the extremities of the organs and then comes back, is afforded by the return of dyed water. For the urine of women is of a reddish hue following their use of henna, just as though they had dyed the urine itself with henna.

Two large vessels arise from the liver. One is from the concave surface and is called the Portal Vein. This passes to the stomach and picks up the water from within it which has been produced from the food, as we have already described. The second large vessel arises from the convex surface and is called the Caval Vein and runs all over the body. A branch of it runs to the back-bone and is called al-Watayn or The Suspender of the Heart because it is the attachment of the heart. It waters all the organs in man. It is also called al-Niyát. Of this vein said Ibn 'Abbás: If it is cut, the owner dies. And this is the meaning of the saying of Almighty God: Then we would certainly have cut off his aorta, meaning thereby the vessel which is called al-Watayn.

Quran 69.46

A branch runs out from it to the throat, called Al-Waríd or The Vein. And of this Almighty God said: We are nearer to him than his life vein. It is also known as the Jugular Vein. It is the vein which is cut when sacrificing an animal. A branch passes from it to the right chamber of the heart. This is known as al-Abhar or Superior Vena Cava. It is also called the Vessel whose beginning is in the head. But the first title is the more accurate.

Quran 50.16

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About this vessel the Prophet said during the disease from which he died: Now is my aorta cut as well as from the eating of what I eat at Khaybar. Said al-Aşma'í: Al-Abhar is the vessel within the back which passes to the heart. If this is cut, life becomes impossible. As for his remark about the eating, this means the eating of a shoulder of a sheep which had been poisoned by Zaynab bint al-Ḥarath, the sister of Marḥab, the cursed Jewess. And this poison used to affect him every year, just as it did at that time.

The remainder of the al-Waríd passes to the head and is called al-Náma or The Melody. And from it comes the oath: May God cut his al-Náma, that is, his gamut or life.

Then there passes a branch dispersed to the hands which terminates there. One branch of this is called the Cephalic Vein and is used for venesection in cases of disease of the head. Another branch is named the Basilic Vein. And from these two runs a united branch, known as the Median Vein. This is the vein which the Prophet seared for Sa'd bin Mu'áz when wounded on the fore-arm. Another branch is called the Radial Vein. And a branch of this is known as al-Kitfí and another as the Asaylam. These veins are destined for the hands.

Another branch runs to the thigh and is called the Sciatic Vein. It has already been described in the description of the disease called Sciatica. It is also used for venesection when a woman has no menstrual loss. It sets up a flow again. The rest of this vein passes to the legs and there

it is known as the Saphenous Vein. It is used for venesection in diseases of the feet.

Folio 173 The cutting of any of these veins does not put an end to any life except their own. Indeed, if a man cut his hand off or his foot off, he can still go on living. But even these he cannot cut off and live unless the wound be seared. And that is why the Prophet seared the Median Vein in the case of Sa'd.

Know then that the waste products of digestion of the stomach are the faeces and the waste products of digestion of the liver are the urine and black and yellow bile. The waste products of digestion of other organs are sweat and dirt. Every organ has its own waste products. Thus, the waste products from digestion occurring in the brain are mucus and saliva and those of the eyes are sordes. During night time the salt in this sometimes becomes infected. The waste products of the digestion which occurs in the heart and in the bladder are the growth of hair. Religious Law orders these hairs to be plucked in the case of the arm-pits and to be shaved in the case of the pubes. The waste products of digestion which occurs in the ears is ear-wax. Sometimes by night worms are bred in this wax.

And all praise be to the Merciful One, the Beneficent One, God, the divine Creator and Artist.

As a solitary individual could not reproduce himself, the Divine Majesty has created organs of generation to perpetuate the species. These organs are the penis and testes in a man and the womb and breasts in a woman. Within the womb God has made two large recesses placed on the right and on the left. In the right recess the male is generally formed and the female in the left. When twins are generated, male and female, then both recesses are occupied.

When semen falls into the womb, the womb clasps it tight. This is because it has an appetite for seminal fluid. The Prophet whose word cannot be doubted, declared that in the womb is to be found an angel who cries: O, Lord, grant but one drop of semen. So when the semen comes to a stop within the womb, the womb clasps it tight to itself. And from that time on the female has no desire for copulation. This is a sign of pregnancy, that is, the failure of a woman to desire sexual intercourse. This sign is found in all animals.

Folio 174 According to physicians the womb is a greedy animal. When the seminal fluid of a man mixes with the spermatic liquid of a woman, the two fluids intermingle and then receive coction. This results in the formation of bubbles, caused by the heat of the coction, just as bubbles are produced in thick matter when heated over a fire. These bubbles coalesce so as to form one single bubble which presents a fairly large cavity. It is inside this cavity that the Vital Spirit will collect with the permission of God.

The semen thus swollen next acquires a solidity. This period is known as the Period of the Clot or Al-'Alaqa. It is at this stage that the guardian angel of the womb cries: Lord, a Man; or: Lord, a Woman.

The next stage in the development of the Clot is the formation of blood vessels which serve for nutrition. This period is called the Period of the Lump of Flesh or Al-Mazagha.

After this, God, the Creator of all Beings, God whose Name is holy,

God of majesty infinite and sovereignty absolute, breathes into it a Soul. Then the angel of the womb is ordered to write what is destined for this individual, the term of his existence, the work which will fill his days, his fortune good or bad, as is told in the Traditions.

Next three membranes are formed which surround the child. One of these is called al-Mashīma and it joins itself to the navel of the foetus to bring it its nourishment. For it is through the navel that the foetus receives what is to nourish it while it lies within the belly of its mother.

The second membrane receives the urine of the child. The third membrane receives all the exhalations of the child which are analogous to the sweat and dirt of the skin in a fully formed individual.

Quran 39.6 All these facts are indicated and signified in the words of God Himself when He said: He creates you in the wombs of your mothers — a creation after a creation — in triple darkness.

By 'creation after creation' is meant the Life Germ, the Clot, and the Lump of Flesh: and by the 'triple darkness' is meant the three membranes.

So when the time is accomplished which God has fixed for gestation, the three membranes are destroyed and broken. Then comes to the woman suffering and birth pangs together with a flow of blood. This blood is known as the Blood of Parturition.

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You must know that the child sits in the maternal abdomen with face turned towards the back of the mother. When he wishes to come forth, he somersaults the top of his body to the lower end. Did he not do this, the child would cling to the abdomen of his mother with both hands and both he and his mother would die. It is because of the great pain that a woman endures that a mother who dies in childbirth is ranked by theologians among the martyrs, as the words of the Prophet teach us.

So the child comes forth to this World, the place of trouble and worry, of faults and sin. A new being, the child has nothing to dispose of, nothing harmful, neither life nor death nor resurrection. A beloved being his father and mother smile upon him and prepare for him the best they have, the choicest and most refined of foods. To him are addressed the affection of strangers and of the family. Whoever sees him gives him welcome, so weak is he.

Later he completes the space of his career on this earth of misadventure and misfortune, where he has been surrounded by pleasure or plunged in misery. The end to which he is going is either Paradise or the Fire of Hell. May God prevent us by His generous pity and His kindness from this latter and grant that we be saved from such misfortune. May He grant us grace to finish well the actions of our life.

Reflect then, O Man, on your beginning and on your end and on the consequences of your life. And I beg the Majesty who gives pardon, to grant you all the grace to save yourselves and to be received into His kindness.

Those experienced in the matter say that when a woman is pregnant with a male child, her complexion improves and her gait is lighter. The foetal movement of a male child is felt more on the right side and when the foetus is a male the right breast of the mother grows bigger than the left. The pulse at the wrist is also fuller. When walking the woman

puts the right foot forward first. All these signs are reversed if the foetus is a female.

As for the saying of the Prophet ' Verily He created all mankind with three hundred and sixty articulations ', all these I will enumerate for you, if God will.

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Masters of Anatomy state that there are 11 bones in the cranium, in the sockets of the eyes 6, in the cheeks 2, and in the nose 4. To these are to be added the central incisors, the lateral incisors, the canines, and the grinders which form the upper jaw. The same number is found in the lower jaw, which is also called the chin. So the bones of the teeth number 16 above and 16 below, being named as above mentioned, central and lateral incisors, canines, and molars.

The bones of the back articulate with the bones of the head posteriorly. These vertebrae number 24, sometime 1 more, some time 1 less. They articulate below the sacrum. This is the bone about which the Prophet said: There will remain to the children of Adam only the bone of the tail. The sacrum articulates below with the coccyx. These form together 6 bones and are, as it were, the foundation for the rest of the body.

Laterally there articulate with the sacrum the two iliac bones. In these is found the acetabulum into which enters the head of the femur. This completes the description of the bones which form the back.

The bones of the front are made up of the two clavicles and the two scapulae, excluding the bones of the neck. After them come the two big bones, called the humerus, followed by the 4 bones of the fore-arm.

The bones of the chest are 7 and are called the Bones of Girth of the Sternum. The ribs on either side are 12, being convex and joined to the vertebrae behind. This is a description of the bones of the front.

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As for the hands, there are the bones of the two wrists, being 16 in number. All the bones of the carpus which form the hand, are popularly known as the Wrist. They are called the cuneiform bones, while the bone which lies next to the thumb is called the trapezium and that which lies opposite the little finger the Unciform. The bones of the metacarpus are 8. The bones forming the fingers are 30, for each finger 3 bones. They are known as phalanges. We have already quoted what the Prophet said about these.

As for the bones of the legs, there are the 2 ischial bones, 1 bone in each thigh, 2 bones in the knees, and 4 bones below the knees. Below this each foot has an astragalus, an os calcis, and a navicular bone. These form the ankle and by them movement of the foot is brought about. In all there are 8 bones. The bones of the foot number 20 and the bones of the toes 28, for each toe 3 bones excepting the big toe which has only 2.

This is the list of the bones of the body as enumerated by the Prophet.

Since the bones are not fixed in their positions, the Creator has produced for them at their extremities solid bodies to strengthen and bind them, these bodies being known as tendons and ligaments. He made the muscles to move the bones whose number in the body is 529. The muscles He created of flesh and nerve.

Next He united all these with arteries, veins and nerves that they might receive life and sensation, movement and food, as has already been told. Next He covered them all with flesh and fat and adipose

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tissue. The Creator set the flesh to prevent any breach of the organs and to keep them safe from cold and from being split asunder and detached one from another. Such flesh is called fascia. An example is found in the thighs and in the tongue. The fat is the source of heat. Indeed it is the very matter of heat, for fire does not burn without oil. And finally, the adipose tissue is the tissue which thickens the organs of nutrition like a coat. It aids digestion and is plentiful in the peritoneum and the bowel.

When the construction was completed, the Almighty covered the whole thing with skin. Some skin He made thin, like the skin of the face which has need of beauty and comeliness. Other skin He made thick, like the skin of the feet where there is need for walking or coming into contact with hard bodies.

Then the Almighty set in the skin organs of sensation and touch and brought to it the mouths of the blood vessels. And in every spot of the skin there is sensation and from every spot if pricked blood will flow. This is also a means of nourishment.

Then He made to grow in the skin the differing growths of hair and nails. Of the hair some He created for its beauty or as a veil, such as the hair of the head or the eye-brows or the eye-lashes. For the hair of the head and the eye-brows are for beauty; the hair of the eye-lashes is to protect the eyes against anything getting into them as well as for their beauty. For whenever we picture a bald man with shaved eyebrows and eye-lashes, verily that man is most unpleasant to look upon. Indeed the ugliest feature of a shaven monk is the ugliness of his face and his unpleasant appearance.

Among the acts of wisdom and mercy of the All-praised and Almighty is the fact that He made the hair of the eyebrows and the eyelashes to remain without growth. For were they to grow long, they would cover the eyes and damage the sight. And were they to grow upwards or downwards they would hamper sight. And indeed among diseases of the eyes is one found called Trichiasis or Overgrowth of the Lashes. This does much damage to the sight and is cured by plucking out the hair.

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Another hair which is an embellishment is the hair of the chin which helps a man to be respected and dignified. Have you never noticed how ugly are the faces of eunuchs when they grow to manhood?

Among the hair which is not an embellishment and is not of any use is the hair of the pubes and the hair of the arm-pits. Hence the Great Teacher ordered their depilation and bade us shave it off. For shaving of the pubic hair strengthens the desire for sexual intercourse, just as shaving of the back of the head thickens the neck. All mercy and favour is to be found in His creation.

At the tips of the fingers He created nails to strengthen their movements and to prevent the tips of the fingers from being worn away. These were made to continue to grow at all times. For were they stationary and did they not continue to grow, they would be worn away with so much work.

The Sunna requires the nails to be pared. These requirements about paring the nails and burying the parings are only traditional sayings, comparable to the saying of the Prophet: Keep the nails short, shave

the pubic hair, and depilate the armpits on Thursdays, and on Fridays use scent, clean clothes, and the hot bath. But as for the use of the hot bath on Fridays, sometimes this is of obligation and sometimes only desirable.

Tradition says that he who cuts his nails will not suffer from ophthalmia on the opposite side.

Tradition also says that it is commanded to bury the hair and the nails lest the Sons of Adam use them for magic purposes. According to one tradition which has a strong chain of authorities Mujáhid said: The burial of nail parings is desirable. The same chain of authorities adds: Desirable too is the burial of blood and of hair. Tradition says that Abu Dáwúd once said: The Prophet was cupped and then said to the man: Bury the blood lest it be licked by a dog which suffers from rabies.

So may the blessing of God and His peace be upon this Illiterate Prophet who so marvellously produced the knowledge that makes us see and which dazzles the wise and who has given us understanding of His everlasting gifts which continue throughout day and night. Herein has the All-praiseworthy and the Almighty God made Man glad by His excellency and by His kindness. May His servants serve Him with an earnest vision. So praise be to God, Lord of the Two Worlds.

Folio 180

PART III

Section XXIV

ON LISTENING TO SINGING

Listening to singing is the scent of souls, the calmer of hearts, the food of the spirit. It is among the most important kinds of psychological medicine. It is a cause of pleasure, even to some animals. And pleasure in moderation purifies the Innate Heat, strengthens the functioning of the Faculties, slows down senile decay by driving out its diseases, renders the complexion clearer, and refreshes the whole body. Per contra excess of pleasure makes the illnesses of the body to increase.

Abu Nu'aim in his *Tibb-ul-Nabbi* says of the Prophet that he said that the advantages of listening to singing are increased by the understanding of it, that is, by its audibility. God Himself said: Give good news to my servants, those who listen to the Word and then follow the best of it.

Quran 39.17

Abu Harira said: Exalted are those who Almighty God has permitted among His permissions to His children to chant the Quran or to raise their voices in sweet songs or even to listen to them and to chant or recite in sweet cadences.

The Prophet said: They enriched the Quran with their voices. And, again, there occurs this saying of God: He increases in Creation what He pleases. This means through a beautiful voice.

Quran 35.1

Dhú-ul-Nún was once asked: What is meant by singing? And he replied: It is the transporter of Truth and the Driver of hearts towards Truth. When asked about a beautiful voice he replied: It is words and accents to which Almighty God has added a perfume.

It is related of 'Umr bin al-Khattáb that he was chanting one day in his house. Some one remarked on it. To which he replied: Even if I am alone, I chant as is the custom of men. And he added: Song is the Provision of Travellers.

'Abd-Ullah bin Ja'far was passionately fond of chanting.

One day it was asked of al-Zuhri if he did not despise songs. To which he replied: Yes, when they are not pleasing, such for instance as are too dull or too frivolous.

Folio 181

The Prophet David was very sweet voiced when he used to bewail his sins. Whenever he recited the Psalms there used to collect around him jinns and men, birds and wild animals. Said the Prophet to Abu Músá: Verily I call this song one of the songs of the posterity of David.

Plato said that there are only four pleasures in this World — eating, drinking, sexual intercourse, and listening to singing. And indeed you will see that people of every laborious craft, such as dyers and porters, make up for themselves tunes and by this means dissipate their weariness. You will also see crying children quietened by a lullaby. Camels can be made to traverse long distances by songs.

The story is told that a certain Arab possessed a very sweet voiced slave. He used to sing whenever a camel was very heavily loaded. Once such a camel accomplished a journey of three days in a single day. On arrival she lay down and died. If a camel was so affected by a sweet voice, even though it did not understand the meaning of the words, what then will people of taste and culture not think when they hear an exquisite voice and understand the beautiful words as well.

You have seen the nightingales and the birds called *shuhrúr*, how they seek for them selves places where they can listen to their singing.

On the legality of listening to songs, some doctors of the Law permit this pleasure, others do not. According to Ibn Qataba songs and harmonious chants clarify the brain, sweeten the character, animate the soul, clear the blood, improve and help persons with thick diseases, and develop all the natural qualities of a man. Listening to singing is recommended in the treatment of some diseases, especially those due to spleen.

PART THREE

Section XXV

ON SMALL POX, MEASLES AND THE CHICKEN POX.

Folio 182

Know then that Small Pox is of several varieties. Among these are the White, the Yellow, the Violet, the Green, and the Black Pox. The least dangerous is the White Small Pox. For when the pus is white and the sediment in the urine is white, there is proof of the strength of the constitution. And this is not so in the case of the Red, Yellow, Violet and Green types. The Black Small Pox is the most dangerous.

Few spots mean less danger, as also do large spots, for these are signs of submission of the materies morbi and of the strength of the constitution. An exception is when the spots are doubled, that is when one variety is imposed upon another. A large number of spots or spots of

small size are bad signs. The safest type is when the eruption begins on the third day or near to that day. A slow eruption of the rash is a bad sign, for it is evidence of strength in the materies morbi and of weakness in the constitution.

When the rash appears once and then boils up a second time, it is to be feared. When there is a free flow of coction, there is safety, and vice versa. When the pustules appear elongated, the danger is great; when they appear round the danger is less. The rash that appears on the chest and abdomen is the most dangerous, for it shows a lack of submission of the materies morbi to be expelled to the extremities. The type that appears on the extremities is better than that which appears on the face and head. The type accompanied by fever and distress is safer, and vice versa. When the fever preceeds the rash, the danger is less than when the rash preceeds the fever. When the respiration is good, there is safety; when the respiration is difficult, there is danger. When there is dyspnoea accompanied by thirst, then know that one of the fatal types of the Pox is present. And when the urine is bloody or black, than the result is always fatal.

As for the Measles, it arises, like Small Pox, from a bitter bile. The materies morbi is blood.

Folio 183

As for Chicken Pox, it lies mid-way between Small Pox and Measles.

In the matter of treatment it is essential to set up a good flow and to evacuate the disease from blood by phlebotomy and scarification. The patient must drink syrup of grapes and pomegranites and eat peas and spinach and a milk pudding with almonds and barley water mixed with oil of almonds. Eye drops of water of coriander should be employed into which black collyrium has been sprinkled. The soles of the feet should be dyed with henna.

When the fever drops, the patient should eat soup made from young chickens. And after twenty days he should go to the hot bath. And God is all-knowing.

So the book is finished with the praise and help of God. And blessed be he who relies upon Him.

that is 1872/73
A.D.

The copying of this book was completed on Friday the 25th. day of the month of Dhu-ul-Qa'da in the year 1289 after the flight of the Prophet (upon whom be the choicest of prayers and the most perfect of greetings), being written by the hand of the humble one who admits his incapacity and innumerable sins and short comings and who requests forgiveness from his exalted master Ibráhím al-Málikí bin 'Alí the Shádhílíte. May God pardon him, his parents, all Moslems, and all those that pray for the glory of Islam. And may God pour blessings upon our Lord Mohamed, the illiterate prophet. And upon his Family and upon his Companions be greetings. And peace be upon him every time that the mindful remembers and the careless forgets to remember.

Finis

NOTES ON SOME OF THE PROPER NAMES
MENTIONED IN THE TEXT

(in order of their appearance in the text)

‘Umr bin al-Khattāb was the second orthodox Caliph, being elected to succeed Abu Bakr in 634 A.D.. He ruled for ten years and was then murdered by a Persian slave named Firūz while at prayer in the Great Mosque.

(Ff. 4, 12, 17, 98, 104, 112, 115, 137, 144, & 180)

‘Uthmān bin ‘Affān succeeded ‘Umr as Third Caliph. He belonged to the distinguished Meccan family of the Umayyads, who finally captured the caliphate for themselves. He was a pious, well-meaning old man, one of the Prophet’s first disciples. The arrogance and greed of his family soon caused his downfall and he was murdered in his own house in 656 A.D.

(Ff. 17, 68, 157, & 180)

Jābir ibn ‘Abd-Ullah was a Companion of the Prophet. To him was revealed the verse 21.95 of the Quran “ It is binding on a town which we destroy that they shall not return ”. For the story runs that his father after death was asked by Almighty God what he most desired. To Him he replied that he wished above all to return to earth and to fight again and die for Islam. The above verse was the reply.

(Ff. 19, 20, 14, 69, 73, 75, 78, 81, 91, 104, 109, 125, 129, 134, 135, 137, 145, 152, 158)

Aḥmad ibn Ḥanbal was the founder of one of the four orthodox Schools of the Sunnis. He nearly lost his life in the time of the Caliph al-Ma’mūn (780-855 A.D.) for refusing to declare that the Quran was a direct act of creation. He was the favourite pupil of al-Shāfi‘i.

(Ff. 25, 26, 29, 107, 108, 110, 111, 112, 53, 118, 126, 104, 145, 150, 151, 152, 155)

Ibn ‘Abbās who is quoted a great many times is, I imagine, ‘Abd-Ullah ibn ‘Abbās, a cousin of the Prophet and the founder of Quranic exegesis. He was one of the committee appointed by ‘Uthmān to decide upon the Canon of the Quran and to supervise its committal to writing.

(Ff. 24, 33, 36, 37, 41, 44, 60, 17, 25, 28, 61, 72, 81, 83, 84, 86, 88, 92, 99, 107, 113, 120, 122, 123, 127, 132, 134, 135, 143, 146, 150, 159, 164, 165, 166, 171)

Abu Bakr, known as Al-Ṣiddīq or The Pure One, was the first successor to Mohamed who had left no son and had appointed no heir. Abu Bakr was his father-in-law by virtue of the marriage of Mohamed to ‘Ayesha, his daughter.

(Ff. 25, 54, 99, 108, 142, 163)

Abu 'Ubayda bin al-Jarráḥ was a celebrated Companion of the Prophet who led the Moslem army to the conquest of Syria and died of the plague in 639 A.D.

(Ff. 49, 54, 56, 79, 89)

Al-Málík ibn Anas was the founder of the Maliki Sect of Sunni Moslems and the author of the book called al-Muwaṭṭa' or The Level Path, which is quoted several times in this book. He was born at Medina in 713 A.D. and died in 795. He was cruelly flogged by al-Mansúr for supposed disaffection towards the 'Abbasid Caliphate. He is sometimes referred to in this work as The Imám Aḥmad.

(Ff. 50, 90, 109, 144, 147, 148, 19)

Mohamed bin Muslim bin Shiháb al-Zuhri, who died in 742 A.D., is the most renowned traditionalist of the Umayyad age. He disgraced himself in the eyes of his more conscientious brethren by accepting judicial office under tyrants.

(Ff. 61, 89, 180)

Tamím Dári was a shaykh in Hebron, contemporary with the Prophet. He is the subject of a well-known tradition.

One version of the tradition is that he, although a Christian, was entrusted by a dying Moslem with his property which was to be made over to the relatives of the dead man who lived in Medina. The property was duly handed over with the exception of a silver cup which Tamím Dári kept without disclosing its existence.

Another version of the tradition is that he gained possession of the land as well. It is said that he came to the Prophet with a present of some local grapes and in return asked the Prophet to authorise his title to the land. The Prophet was astonished that he should be asked to guarantee a title of a piece of land so far away and to him unknown. However, inspired by God he did what he was asked, using the word 'antá' or 'A'tá' (أَنْطَا or أَطَا) both words meaning 'to give'. Hence this tradition became known as the Ḥadith-ul-Anṭa'.

After the 1914-18 War part of this land was sold to a Jew without the consent of the Arab owner. At the end of the war the Arab laid claim to the property and brought his case before the Court in Jerusalem. Here he lost his case and appealed to the Privy Council in London. The validity of his claim depended ultimately upon this tradition which was recognised as genuine in London and the Jewish buyer was compelled to restore the land.

(F. 61)

Perfume. In the text only two of the three things which the Prophet loved, are mentioned. The third can be supplied from another tradition which runs "After women nothing was dearer to the Prophet of God than horses".

Another more spiritual love is mentioned in another tradition quoted on folio 23. After "women and scent" is added "and the sparkle of the pupil of my eye is prayer".

(F. 71)

The Precincts means the city of Mecca. During the time of Pilgrimage the holy area or Precincts is enlarged to include other venerable spots.

According to tradition there are five reprobates — a mad dog, a serpent, a kite, a rat, and a crow. The killing of these is lawful anywhere and at any time.

The 'state of *ihrám*' means the state of a pilgrim to Mecca from the time when he assumes the distinctive garb of a pilgrim until he leaves it off. During this period there are a number of prohibitions which including hunting and killing any animal. The Five Reprobates are excepted.

As a matter of correct meaning the first two types of crow here mentioned are the Black Crow and the Piebald Crow. The other two are really rooks and not crows at all.

(F. 76)

Masīh must, I think, be Másawayh or Messue, as rendered in the Latin version of his works. He is famed as a pharmacist. His work began in Jundi Shapur and from there he became apothecary to the Caliph Hárún-ul-Rāshīd. The first translation of his work into Latin was made in 1462.

(F. 79)

Quails are referred to in the Quran in this verse: We made clouds to give shade to you and we sent to you manna and quails. (Quran 2.57). The manna and quails story occurs, of course, also in Exodus chapter 16.

The word 'manna' is pure arabic and is derived from the words 'man 'alehi' *من عليه*, that is, 'he bestowed a pure favour upon him'. So when the Prophet calls truffles a manna of manna he means that they are a pure favour bestowed upon mankind without labour on his part.

Why al-Suyúti calls manna a sweet dew can be understood by consulting Lane's Arabic Lexicon. There the following note is given to the word Taranjabin *ترنجبين*: "A kind of manna: the manna of the thorny plants called by the Arabs the Haj and hence by European botanists alhagi. According to Dr. Royle it is a sweetish juice which exudes from the Alhagi Maurorum, concretes into small granular masses, and is usually distinguished by the Persian name 'Mann': also a kind of dew that falls mostly in Khorasan and Ma-wara-un-Nahr and in our country mostly upon the haj: the best thereof is that which is fresh or moist and sweet (according to Avicenna): the mann or manna mentioned in the Quran." Other people claim that manna is honey.

The word 'salwa' again has a special meaning and means not only quails but also implies whatever renders one content in a case of privation.

So the whole phrase truffles, manna, and quails includes all the gifts that God granted to the Children of Israil in the wilderness and still grants to mankind without any exertion on his part.

(F. 82)

Zamzam is the name of a well which lies within the Precincts of Mecca. When Ibn Jubayr visited it (see his Travels p. 84) the orifice of the well lay beneath a marble dome. The depth was "eleven statures of a man". Beside this dome stood a second dome, called Al-Sharabiyya, because here were set earthenware jugs to cool in the air which were

produced in the evening for the pilgrims to drink from. Ibn Jubayr found that the water tasted like milk from the udder of a camel and that it relieved weariness and sickness.

(F. 92)

Depilation is required by the Sunna. Tradition says that a married woman should remove all hair from the arm-pits and the pubes once a week, a widow should do so once a fortnight, and a virgin once a month.

In some parts of Arabia today it is customary for the women to meet together for tea, conversation and depilation. For the depilatory the hostess takes some sugar and puts it into the frying pan. When this melts she adds half a lemon to every six ounces of sugar. This is then stirred over the fire until it forms a homogeneous mass. Then, as soon as it begins to dry up, it is poured on to a flat smooth wet stone or piece of marble until it cools down. It is then worked upon by hand until it becomes elastic. Finally it is applied for half a minute wherever she desires and on removal will bring away all the hair.

(F. 96)

Allergy as a translation of a mediaeval medical term strikes an apparently false note. But it is not so: it is a perfect equivalent. For the word in the text here is 'ba-il-ja'l' which means 'enforced' or 'made to do something' بالاجعل. And what does the word allergy mean but 'a second work'?

(F. 98)

Pumpkin is not quite correct as a translation of the Arabic word 'yaqtin' يقطين. Strictly speaking the word means any plant which has no stalk for its support, such as melons, marrows, or pumpkins. The word is Quranic and is applied to the bush which grew up and sheltered Jonah.

(F. 99)

Labid bin Rabi'a was a pre-Islamic poet who wrote of the desert life of fighting and feasting. He was born in the latter half of the sixth century and died in 661 A.D. On accepting Islam he abjured poetry, saying: God has given me the Quran in exchange.

(F. 101)

Hobble and have reliance is a reference to the story that Mohamed was once sitting in his tent when he saw a stray camel. He called to a passing Bedouin and asked him whose animal it was. The man replied that it was his. The Prophet asked him why he had not hobbled it to prevent it straying. The Bedouin replied that he had no need to hobble his animal for he relied upon God not to let it stray. To which the Prophet said: Both hobble your camel and rely on God.

Trust in God and keep your powder dry, as was said much later.

(F. 108)

Dhimmi is a term applied to all Believers in a Book, that is Jews, Christians and Zoroastrians, who live in an Islamic country.

(F. 110)

Ka'b is a person who appears three times in the text. Once he is described as bin Sa'd and once as bin 'Ajra and once with no patronimic.

Among the Companions of the Prophet was a well-known Ka'b bin Málik, who distinguished himself by refusing to desert the Prophet when bribed to do so. There was another Companion Ka'b bin Ashraf who was murdered at Mecca. Whether the Ka'b of the text is to be identified with either of these I can not say.

(Ff. 112, 122, 146)

Sa'd bin Mu'áz was a general in the army of Islam in its early days.

To him was deputed the sentence upon the Bani Quraiza which has been seized upon by opponents of Islam as an example of cruelty on the part of Mohamed. The fact is that the Bani Quraiza, living within the city of Medina, had agreed to aid the enemy outside by attacking the Moslems inside, acting thus as Fifth Columnists. On the defeat of the beseiging forces Mohamed turned his attention to the foe within the city. After twenty-five days of fighting they all surrendered, agreeing to receive whatever punishment should be inflicted upon them. The Prophet made the judge in the case Sa'd bin Mu'áz. To the consternation of all he ordered death for the fighting men and captivity for the rest. About 300 men were put to death.

(Ff. 135, 163, 172)

Al-Jabr was at first a Christian slave who became one of the first converts to Islam. In spite of persecution he remained faithful to his new religion.

The word 'jabr' means 'a bone-setter'. So from the anecdote here it is reasonable to guess that al-Jabr was a title given to him by reason of his special skill.

(F. 137)

Bilál was, like the above, an Abyssinian slave, converted to Islam. He was a great singer and it is said that his sweet voice used to send the Prophet into raptures. He was the original muezzin. When the Prophet for the first time instituted the Call to Prayer, he sent Bilál up to the roof to summon the Faithful, which Bilál did in a loud and sonorous voice.

When captured and tortured by the Unbelievers he refused to recant and as he died his last words were: Aḥad, aḥad, that is, God is One. (Ff. 142, 154, 157)

Contagion. This section on the Plague shows the views of the Prophet about contagion and infection in general. Other traditional sayings are even more dogmatic. Thus, al-Bukhárí reports that he said: There is no such thing as contagion or drawing omens from birds; there is only misfortune and that is ever present in women, horses and houses.

The nearest that the Prophet came to admitting that disease can be transmitted from one living thing to another is when he said: He who has a sick camel, let him not pasture it with him who has a sound one. Upon which saying Abu Salma commented: Never have we known the Prophet to forget one of his sayings, except in this case. Again, of transmission among humans the Prophet said: Flee from one with elephantiasis as you would from a lion. And he himself was cautious enough not to go bed with a woman who was suffering from ophthalmia.

His followers, however, drew more scientifically correct conclusions from their observations. Abu Harira said: The Prophet said that there

is no such thing as a contagious disease or cholera or a screech owl. When a Bedouin said to him: O Prophet, how is it that my camels which are healthy as gazelles in the sand dunes become infected with the itch when they meet with an itch-infected camel? To this question the Prophet replied: And how did the first camel become infected?

Al-Suyúfí wriggles out of the difficulty by confusing immediate and ultimate causation. He writes: Ḥalímí says: Communicable or Contagious diseases are six — small pox, measles, itch, foul breath, melancholia, and pestilential maladies. And diseases engendered are also six — leprosy, hectic fever, epilepsy, gout, elephantiasis, and phthisis. Now this saying does not contradict anything of what the Prophet said. For the transition from person to person meant here is occasioned by the disease itself, whereas the effect is from God who is the cause of the spread of the pestilence when there is intercourse with diseased persons. In other words, the occurrence of the same disease in two people is not the result of their contact but of the Will of God.

The Prophet's views on this subject are to a large extent responsible for the failure of the Arabian and Persian Schools of Medicine to formulate any rules for the protection of society against epidemics. Hence he is responsible for the appalling apathy with which the Middle East treated their annual visits of plague and cholera. This was the official view, though the individual did in fact consider that there was some relation between contact and the spread of disease. For the Turkish Government officials all along the Persian Gulf used to shut themselves up in their houses on the outbreak of plague or cholera and all letters coming from infected areas were fumigated before being touched. In other words in practice Islamic quarantine measures did not differ from those applied in Christian countries.

(Ff. 140-144)

Birth Control. This chapter is of extreme interest because it appears to be a discussion of the methods of birth control practiced in the early days of Islam.

There were three methods of keeping down the population. First there was infanticide. This was practiced by the pagan Arabs and is unconditionally condemned by God and the Prophet. "Do not kill your children for fear of poverty: We give them sustenance and yourselves too: surely to kill them is a great wrong". So says Quran 17.31.

The next method was to have intercourse only with a lactating woman. As lactation frequently continued until the child was two years old this was to a limited extent an effective method. The Prophet half condemns this practice, calling it a secret infanticide. He considered that the child at the breast would suffer if conception did occur. For the uterus would then receive the best of the maternal milk, leaving the breasts starved. Modern views agree with the Prophet, but for different reasons.

Finally it appears that coitus interruptus was practiced in those days and to this the Prophet considered there could be no objection, provided the woman agreed.

A fourth method, based on a false theory of physiology, was for the woman to take drugs to stop her monthly flow. The argument

was: In pregnancy there are no menses, therefore if there are no menses there will be no pregnancy. Obviously this method can find no place in modern birth control methods. But what is interesting is to know what drug was used to produce amenorrhoea.

(Ff. 144, 145)

The black scab on the slave girl's face. There is an interesting confusion here. According to Johnson in his Persian-Arabic Dictionary there are two very similar words — al-sa'fat السعفة and al-saf'at السفعة. The former means "a kind of ulcer or scurf growing on the heads of infants". Subhy translates it as Psoriasis and the Latin version of the Canon of Avicenna as Achar. It may well be Impetigo or Sycosis.

The second word is rendered by Johnson as "being made furious, possessed with the devil. The malignant eye. A change of colour. Black with a mixture of red". In a manuscript, unless very carefully written, the two words cannot easily be distinguished. To me it is clear that in this tradition some commentators have read one word and others the other.

(F. 147)

Ibrāhīm al-Mālikī the Shādhilite whose servant was the copyist of this manuscript, is unknown to me. The Shādhilites were an Order of Dervishes founded in the Western parts of the Islamic world by Shaykh Abu ul-Ḥasan al-Shādhili. He died in 1258 A.D. The order flourished in Egypt, another piece of evidence for the Egyptian authorship of the work.

(F. 183)

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ṬIBB-ul-NABBI of
MAḤMŪD bin MOHAMED al-CHAGHHAYNI

This Pamphlet is called “ The Medicine of the Prophet ” and is founded upon written testimonies.

Said the Prophet of God (peace be upon Him and upon his Family):

1. Almighty God did not create any illness without also creating the remedy, excepting only Death. He said that he who takes care will have a long life.
2. The origin of every disease is cold. So eat when you desire and refrain when you desire.
3. The stomach is the house of every disease and abstinence the head of every remedy. So make this your custom.
4. In the sight of God the best food is a food shared by many.
5. To eat the morning meal alone is to eat with Satan: to eat with one other person is to eat with a tyrant: to eat with two other persons is to eat with the prophets.
6. Make your food cool, for in hot food there is no blessing.
7. When you eat take off your shoes, for then indeed your feet have more rest. This is an excellent precept.
8. To eat in the bazaar in public is to behave like a wine-jar.
9. As for the Believer, he eats with his own appetite together with that of his fellow men. As for the Unbeliever, his fellow men eat with his appetite.
10. There is blessing in the middle of a dish. So commence from the side and not from the middle.
11. There is blessing in three things; in the early morning meal, in bread, and in soup.
12. He who uses two wooden toothpicks is safe from the punishment of the dentist's forceps.
13. Brush your teeth with a toothpick after a meal and rinse out your mouth, for these two practices are a safeguard for the eye teeth and the wisdom teeth.
14. Use the tooth pick, for this practice comes from cleanliness and cleanliness comes from Faith, and Faith takes its practicer to Heaven.
15. The food of a generous man is a medicine: the food of a miser is a disease.
16. The dish pleads for mercy for the man who takes up the last morsel.
17. Eat together and then disperse, for a blessing resides in groups.
18. Excess of food is a misfortune.

19. He who is hungry or in need and hides this from his neighbours and asks for help only from God, such a man has the right to have his daily bread provided for him for a year.
20. He who eats what falls from the table will live his life well-to-do and his sons and his grand-sons will be free from anything unlawful.
21. He who believes in God and the World to come should be generous to his guest.
22. It is an act of humility to drink from the same cup from which one of the Faithful has drunk.
23. Less food, less sin.
24. Let no man drink standing, excepting only he who suffers from sciatica.
25. To make a corner in ten (sic) things is forbidden: wheat, barley, raisins, millet, fats, honey, cheese, walnuts, and olives.
26. If a man has no trade except that of selling food, such a man will be a tyrant and overbearing.
27. He who buys food and hoards it for forty days waiting for high prices, he is far from God and God will be far from him.
28. He who hoards food from Moslems, God will strike him with leprosy and bankruptcy.
29. Eat your meal at dawn, for there is a blessing in a meal at dawn.
30. Eat your meal at dawn and thus differ from the People of the Book.
31. The best of food is bread and the best of fruit is grapes.
32. (I cannot read or translate this saying)
33. Eat meat pudding, for it strengthens devotion for forty days. This is the dish that came down from Heaven to us to replace the dish of Jesus.
34. Do not cut bread with a knife, but give it due honour, for God has honoured it.
35. Three mouthfulls of salt before a meal avert from a man seventy-two kinds of disaster, among them leprosy and leukoderma.
36. From the man who first eats salt Almighty God wards off three hundred and thirty kinds of disaster, the smallest of these being leprosy.
37. Begin with salt, for verily it is remedy for seventy diseases.
38. The most excellent of all gifts is water.
39. Water is the King of drinks in this World and the Next.
40. When you long for water, drink it by sips and do not gulp it down.
41. Gulping water produces a sickness of the liver.
42. Any food or drink into which an insect falls and dies, provided that the insect does not have a flow of blood, that food or drink are lawful and pure.
43. He who is accustomed to much food and drink, verily his heart is hard.
44. If any one of you drinks water and then takes three breaths, he (remainder illegible).
45. The worst of my People are those who eat the bone marrow.

46. Said Iblis to his fellow devils: Eat meat, drink intoxicants, and take women, for I find no collection of evils anywhere else such as I find in these three.
47. The best food in this World and the next is meat and grapes, but I do not eat of them nor do I care for them.
48. The eating of camel meat is lawful to you.
49. Meat gives growth to the body. He who gives up the eating of meat for forty days, verily his good qualities decay.
50. He who refrains from eating what is dead and from blood and from the flesh of pig when dire necessity presses, he will burn in the everlasting fire of Hell.
51. Do not cut up meat with a knife upon the dish, for that is the way of foreigners. But grasp it in your fingers and so it will taste better.
52. Eat not of the hunting of a magus, excepting fish.
53. He who eats meat for forty days his heart becomes void of mercy.
54. God said to one of His Prophets when he complained of weakness: Cook your meat with ?, for from this comes healing and blessing.
55. Good manners at table are like a chief in his tribe and I among the prophets am like salt in food.
56. He who eats fruit slowly will receive no harm.
57. Anoint yourselves with violets, for they are cold in summer and hot in winter.
58. Make your wives when pregnant drink milk, for this will increase the brain of the child.
59. When you drink milk afterwards rinse out your mouth, for in milk there is fat.
60. Three things are not to be refused — a pillow, milk and fat.
61. Cheese is a disease and nuts are a medicine. Taken together they become a remedy.
62. To drink pure milk is to have a pure Faith.
63. Drink milk for it wipes away heat from the heart as the finger wipes away sweat from the forehead. Furthermore, it strengthens the back, increases the brain, augments the intelligence, renews vision, and drives away forgetfulness.
64. There are ten (sic) habits which engender forgetfulness: eating cheese, eating food which a mouse has nibbled, eating sour apples, eating coriander seeds, scarification over a vertebra, walking between two camels tied head to tail, gazing upon gibbets, and the reading of epitaphs on tombstones.
65. Nothing can replace both food and drink except milk.
66. One sheep is a blessing: two sheep are two blessings: three sheep are wealth.
67. There are three things that give joy and fatten the body: sweet scents, soft clothes, and the eating of honey.
68. By Him in whose hand is my soul, eat honey. For there is no house in which honey is kept for which the angels will not ask mercy. If a man

eat honey, a thousand remedies will enter his stomach and a million diseases will come out. If a man die and honey is found within him, fire will not touch his body.

69. The heart of a Believer is sweet and so craves for sweetness.

70. He who puts a mouthful of sweetmeat into the mouth of a believing brother, not intending thereby a bribe nor being afraid of any evil from him nor being fearful of anything except the face of God, because of this mouthful we do away from him the terrors of the Day of the Resurrection.

71. The condiment of drink is honey. It guards the heart and drives away cold from the chest.

72. He who desires protection, let him eat honey.

73. If any one of you buys a female slave, first feed her with honey, for this is the very best thing for her.

74. If one of your women has given birth to a child, see that the first thing that she eats be fresh and moist dates, for verily there is no food better. For Mary ate these when she brought forth Jesus.

75. When dates are in season, congratulate me: when they are out of season, sympathise.

76. A house without dates is a house without food.

77. The palm tree and the pomegranite were created with what was left over from the dust of Adam.

78. Treat with honour your aunts — the palm tree and the dried grape.

79. Every date on an empty stomach means the death of a worm.

80. The date is the best dawn meal for the Believer.

81. He who finds a date, let him break his fast on that. And he who finds no date, let him break his fast on water. For verily that is purity.

82. Do not refuse, but take honey if offered.

83. The flesh of a cow is a disease and the milk of a cow a medicine. The flesh of a ewe is a medicine and the milk of a ewe a disease.

84. Eat fruit when it first comes into season for then it brings health to the body and drives away sickness. But when going out of season shun it for then it brings sickness to the body.

85. To eat figs protects against colic.

86. To eat quince is to drive away dimness of vision.

87. The spring-time of my Nation is grapes and melons. Said the Prophet: Whenever you eat fruit, eat water melon because it is the fruit of Paradise and contains a thousand blessings and a thousand mercies. The eating of it cures every disease.

88. Tear with your teeth the water melon and do not cut it into pieces. For it is a blessed fruit, good and purifying to the mouth, bringing a blessing to the heart, and whitening the teeth. It is acceptable to God. Its smell is of amber. Its juice comes from the river al-Kúthar. Its good taste comes from Heaven. The very eating of it is a religious act.

Ibn 'Abbás said that the Prophet said: Take water melons for in them are ten virtues: a food and a drink, a stimulant to growth of the teeth,

a perfume, a cleansing of the bladder, an increase of spinal fluid, an increase of venergy, a destruction of cold, and a cleansing of the skin.

89. Eat pomegranites and furthermore eat the pith for it colours the stomach. No pomegranite seed enters into any one of you but that it enlivens the heart. It cleanses you from the Devil and from evil inspirations for forty days.

90. Eat oranges for they tighten the strings of the heart and increase the brain.

91. Eat grapes one by one for thus they are more nourishing.

92. Eat figs for they help anal fissures and gout.

93. Eat brinjal and much of it, for verily it is a plant that I saw in Paradise. Whoever eats of it as a disease, for him it is a disease. And whoever eats of it as a medicine, for him it is a medicine.

94. If Almighty God had possessed a tree lighter than the gourd, then verily He would have made it for our brother Jonah the Prophet.

95. If any of you make a gravy soup, let him put pumpkin into it, for verily this increases the mind and the brain.

96. He who eats a pomegranite and finishes it, verily God will enlighten his heart for forty days.

97. The condiment of bread is raisins.

98. No one eats pomegranites without causing the Devil forty days of sickness.

99. Celery is the vegetable of the Prophets.

100. He who eats vinegar, let him go to an angel and ask pardon for himself until he finishes it.

101. The condiment of food is vinegar. The Prophet used to like it more than fruit, grapes or water melon.

102. Eat raisins for they extinguish bile, assuage phlegm, strengthen the nerves, drive away weariness, and beautify the heart.

103. Noah complained to God about his sorrow. So God revealed to him that he should eat grapes. Then verily his sorrow departed.

104. Eat marrow, for it causes an increase of the brain.

105. The jujube tree drives away intoxication and weakness of the eye and purifies the heart.

106. When you eat cucumber, begin to eat from the end.

107. Eat the fruit of the melon and tear it with your teeth. Its juice is mercy, its sweetness is from the Faith, and the Faith is from Paradise. He who takes a mouthful of water melon, for him will God inscribe forty thousand merits and will wipe away seventy thousand evil deeds.

108. Verily in the water melon there are ten virtues and these we have already mentioned.

A present was once given to the Prophet of some melons from Tá'íf. He smelled them and kissed them, saying: Eat these with your teeth for they are among the lawful things of the earth. Their juice is of the mercy of God and their sweetness is of Paradise.

109. The Prophet was one day among a group of his friends and said: God gives mercy to the man who feeds us with these water melons. Then stood up 'Ali (and upon him be the blessing of God) and brought a further quantity of these melons. These too the Prophet eat, he and his Companions. Then he said: God will show mercy to the man who has fed us with these, to us who eat them now, and to anyone who will eat them among the Moslems from now until the Day of the Resurrection
110. None of your women who are pregnant and who eat water melons will fail to produce offspring who are good in countenance and good in character.
111. To eat water melon before a meal cleanses the stomach and roots out disease from its very origin. The Prophet used to eat cucumber with salt. Water melon he would eat with fresh fruit and cheese. Often he would eat a whole melon with nothing else.
112. Smell a narcissus, even if only once a day or once a week or once a month or once a year or even once in a life time. For verily in the heart of man there is the seed of insanity, leprosy and leukoderma. And the scent of the narcissus drives away these.
113. Henna is the dye of Islam. The use of it increases the good deeds of the Faithful. It drives away headache, sharpens vision, and increases the sexual powers. It is the master of all perfumes in this world and the next.
114. Smell marjoram for it is good for ?
115. Oil of violets excels all other oils as much as Islam excels all other Faiths.
116. There is no leaf among the leaves of the endive without a drop of the water of Paradise upon it.
117. He who desires to smell my own perfume, let him smell the red rose.
118. God created no plant more pleasing to Him than henna.
119. The disbursement of one dirham in the service of God is the equivalent of giving seven hundred for another purpose and an alms of one dirham's worth of henna is equal to nine thousand.
120. Decorate your dinners with vegetables because together with the name of God said over them they drive away the Devil.
121. Coriander seeds are a cure for every disease, except Death.
122. Eat cheese for it engenders sleep and good digestion.
123. Eat garlic for in it lies the cure for seventy diseases.
124. Whosoever has just eaten garlic, onions or leeks, verily he does not come near to us or approach a mosque.
125. If you go into any town, eat of its vegetables and onions, for they, drive away the sickness special to that town. They also remove weariness, strengthen the nerves, increase the sexual powers, and remove fever.
126. Eat celery, for if there is anything that enlarges the mind, it is this.
127. Verily if cure resides in anything, it resides in henna.
128. Eat black myrobalan. It is among the trees of Paradise and in it resides the cure for every disease.

129. Scarification is good on the 9th. and 21st. days of the month. The Prophet said: When I was taken up to Heaven, I did not pass one angel without his saying to me: O Mohamed, tell your people to make use of scarification. The best treatment that you have is scarification, coriander, and costus.

130. The eating of mud is forbidden to every Moslem.

131. Whoever dies and there is found within his belly the least trace of mud, verily God will make him enter the Fire.

132. Whoever eats mud, for him three results will follow — he will inherit a disease, his belly will swell, and his complexion will turn yellow.

133. Whosoever is sick for seven days, thereby he expiates before God the sins of seventy years.

134. Hate not four things — ophthalmia, for it cuts the veins of blindness, catarrh, for it cuts the veins of leprosy, cough, for it cuts the roots of palsy, and boils, for they cut the root of leukoderma.

135. There is no pain like the pain in the eye and no worry like the worry of a debt.

136. Fever unloads sins like a tree throws off leaves.

137. He who first says “ Thanks be to God ” before he that has sneezed does so, such a one is secure from earache, toothache, and bellyache.

138. No true worshipper of God says seven times beside the bed of a sick man “ I ask the great God, the God of the great Throne, to cure you ” without thereby securing the cure of the sick man.

139. He who complains of pain in his double teeth, let him put his finger on the tooth and read the following verse from the Quran: And he it is who has brought you into being from a single soul, then there is for you a resting place and a depository: indeed we have made plain the communications for a people who understand.

Quran 6.99

140. When the Prophet came to a sick man he used to say: Get rid of evil delusions. Strength is with the Lord. Cure and be a Curer. There is no healing but Yours.

141. It is said that the Prophet once went to the house of a sick man and said: Shall I read you a passage which was told to me by Gabriel? And the sick man said: Please, O Prophet of God. And he read: In the name of God who cures you from every disease that comes to you and “ from the evil of those who cast evil suggestions in firm resolutions and from the evil of the envious when he envies ”.

Quran 113.4

Thus ends the Pamphlet entitled The Medicine of the Prophet.
And praise be to God, Lord of the two worlds.

The book was inscribed by the worshipper, a sinner, even Mohamed Hassan al-Kaliyákáni.

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